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NEW
TESTAMENT

The 1917 Scofield Study Bible

Page-by-page Accurate and Authentic Scans

This Version of Scofield had Nothing to do with Westcott & Hort.

F H A Scrivener and John Burgon were also published by Oxford, a historically protestant university. Westcott and Hort, Tischendorf and Nestle entered into alliances documented elsewhere. The KJV and Geneva Bible were based on the accurate Koine Greek Textus Receptus.

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to keep working for You. Help them have plenty of gas for their car, and food to have real strength.

I pray that you would encourage them and that you protect them physically and spiritually, and the work & ministry that

they are engaged in. Help *those in this book and help ministry* to want to know and love you and your Word more every day.

I pray *that you would protect them from* the Spiritual or other Forces that could harm them or their work and projects, or slow them down. Please help them to find Godly friends who are eager and able to help. Provide stable transportation for their consistent use. Give them rest and strength.

And Lord, help and expedite their other projects also !!!

Remind me to pray for them often as this will help and encourage them.

Please give them your wisdom and understanding so they can better follow you, and I ask you to do all these things in the name of Jesus, Amen,

THE ACTS OF THE APOSTLES.

WRITER. In the Acts of the Apostles Luke continues the account of Christianity begun in the Gospel which bears his name. In the "former treatise" he tells what Jesus "began both to do and teach"; in the Acts, what Jesus continued to do and teach through His Holy Spirit sent down.

Date. The Acts concludes with the account of Paul's earliest ministry in Rome, A.D. 65, and appears to have been written at or near that time.

Theme. This book records the ascension and promised return of the Lord Jesus, the descent of the Holy Spirit at Pentecost, Peter's use of the keys, opening the kingdom (considered as the sphere of profession, as in Mt. 13.) to the Jews at Pentecost, and to the Gentiles in the house of Cornelius; the beginning of the Christian church and the conversion and ministry of Paul.

The Holy Spirit fills the scene. As the presence of the Son, exalting and revealing the Father, is the great fact of the Gospels, so the presence of the Spirit, exalting and revealing the Son, is the great fact of the Acts.

Acts is in two chief parts: In the first section (1-9. 43) Peter is the prominent personage, Jerusalem is the centre, and the ministry is to Jews. Already in covenant relations with Jehovah, they had sinned in rejecting Jesus as the Christ. The preaching, therefore, was directed to that point, and repentance (i.e. "a changed mind") was demanded. The apparent failure of the Old Testament promises concerning the Davidic kingdom was explained by the promise that the kingdom would be set up at the return of Christ (Acts 2. 25-31; 15. 14-16). This ministry to Israel fulfilled Lk. 19. 12-14. In the persecutions of the apostles and finally in the martyrdom of Stephen, the Jews sent after the king the message, "We will not have this man to reign over us." In the second division (10. 1-28. 31) Paul is prominent, a new centre is established at Antioch, and the ministry is chiefly to Gentiles who, as "strangers from the covenants of promise" (Eph. 2. 12), had but to "believe on the Lord Jesus Christ" to be saved. Chapters 11, 12, and 15. of this section are transitional, establishing finally the distinction, doctrinally, between law and grace. Galatians should be read in this connection.

The events recorded in The Acts cover a period of 32 years.

CHAPTER 1.

Introduction (vs. 1, 2).

THE "former treatise have I made, O ^bTheophilus, of all that Jesus began both to do and teach, 2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

The resurrection-ministry of Christ.

3 ^dTo whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

A.D. 33.
^ai.e. the Gospel according to Luke.
^bLk.1.3.
^cLit. received up.
^dLk.24.49; John 14.16, 26,27; Acts 2.33.
^eOr, eating with them.
^fOr, heard from me.
^gOr, in.
^hMt.3.2, note.
ⁱKingdom (N.T.). vs.6, 7; Acts 2.29, 32. (Lk.1.31, 33; 1 Cor. 15.24.)
^jMt.24.36; Mk.13.32; 1 Thes.5.1.

4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the ^{1st} kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

¹ Forty days the risen Lord had been instructing the apostles "of the things pertaining to the kingdom of God," doubtless, according to His custom (Lk. 24. 27, 32, 44, 45), teaching them out of the Scriptures. One point was left untouched, viz., the time when He would restore the kingdom to Israel; hence the apostles' question. The answer was according to His repeated teaching; the time was God's secret (Mt. 24. 36, 42, 44; 25. 13; cf. 1 Thes. 5. 1).

The apostolic commission. (Cf. Mt. 28. 18-20; Mk. 16. 15-18; Lk. 24. 47, 48; John 20. 21-23.)

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be *witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*

9 And when he had spoken these things, while they beheld, *he was taken up; and a cloud received him out of their sight.*

The promise of the return of Jesus to the earth.

10 And while they looked steadfastly toward *heaven* as he went up, behold, two men stood by them in white apparel: *angels*

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

The ten days' waiting for the Spirit.

12 Then returned they unto Jeru-

A.D. 33.

a v.22; Lk.24.
48: John 15.

27; Acts 2.32.

b Christ (First Advent).

Gen.3.15.

c Or, as they were looking.

d 2 Cor.12.2.

e Or, was received up.

f Christ (Second Advent).

(Deut.30.3.)

g About 4854 ft.

h the; cf. John 20.19.

i The Zealot.

j Or, brethren.

k Inspiration.

vs.8,16; Acts 9.15.

(Ex.4.15; Rev.22.19.)

l Holy Spirit.

vs.2,5,8,16; Acts 2.17,18,

33.38. (Mt.1.18; Acts 2.4.)

m Psa.41.9.

n Or, received.

salem from the mount called Olivet which is from Jerusalem a sabbath day's journey. *12 miles*

13 And when they were come in, they went up into *an upper room*, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas the brother of James.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

The choice of Matthias.

15 And in those days Peter stood up in the midst of the *disciples*, and said, (the number of names together were about an hundred and twenty.)

16 Men and brethren, this scripture must needs have been fulfilled, which the *Holy Ghost* by the mouth of David spake before concerning *Judas*, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

¹ The two Advents—Summary: (1) The O.T. foreview of the coming Messiah is in two aspects—that of rejection and suffering (as, e.g. in Isa. 53), and that of earthly glory and power (as, e.g. in Isa. 11; Jer. 23; Ezk. 37). Often these two aspects blend in one passage (e.g. Psa. 2). The prophets themselves were perplexed by this seeming contradiction (1 Pet. 1. 10, 11). It was solved by partial fulfilment. In due time the Messiah, born of a virgin according to Isaiah, appeared among men and began His ministry by announcing the predicted kingdom as “at hand” (Mt. 4. 17, note). The rejection of King and kingdom followed. (2) Thereupon the rejected King announced His approaching crucifixion, resurrection, departure, and return (Mt. 12. 38-40; 16. 1-4, 21, 27; Lk. 12. 35-46; 17. 20-36; 18. 31-34; 19. 12-27; Mt. 24., 25.). (3) He uttered predictions concerning the course of events between His departure and return (Mt. 13. 1-50; 16. 18; 24. 4-26.). (4) This promised return of Christ becomes a prominent theme in the Acts, Epistles, and Revelation.

Taken together, the N.T. teachings concerning the return of Jesus Christ may be summarized as follows: (1) That return is an event, not a process, and is personal and corporeal (Mt. 23. 39; 24. 30; 25. 31; Mk. 14. 62; Lk. 17. 24; John 14. 3; Acts 1. 11; Phil. 3. 20, 21; 1 Thes. 4. 14-17). (2) His coming has a threefold relation: to the church, to Israel, to the nations.

(a) To the church the descent of the Lord into the air to raise the sleeping and change the living saints is set forth as a constant expectation and hope (Mt. 24. 36, 44, 48-51; 25. 13; 1 Cor. 15. 51, 52; Phil. 3. 20; 1 Thes. 1. 10; 4. 14-17; 1 Tim. 6. 14; Tit. 2. 13; Rev. 22. 20).

(b) To Israel, the return of the Lord is predicted to accomplish the yet unfulfilled prophecies of her national regathering, conversion, and establishment in peace and power under the Davidic Covenant (Acts 15. 14-17 with Zech. 14. 1-9). See “Kingdom (O.T.)”, 2 Sam. 7. 8-17; Zech. 13. 8, note; Lk. 1. 31-33; 1 Cor. 15. 24, note.

(c) To the Gentile nations the return of Christ is predicted to bring the destruction of the present political world-system (Dan. 2. 34, 35; Rev. 19. 11, note); the judgment of Mt. 25. 31-46, followed by world-wide Gentile conversion and participation in the blessings of the kingdom (Isa. 2. 2-4; 11. 10; 60. 3; Zech. 8. 3, 20, 23; 14. 16-21).

18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, ^bLet his habitation be desolate, and let no man dwell therein: and his ^bbishopric let another take.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they ^bprayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

25 That he may take ^bpart of this ministry and apostleship, from which Judas by ^btransgression fell, that he might go to his own place.

26 And they gave forth their lots;

A.D. 33.

^a Zech.11.12,
13.
^b Psa.69.25.
^c Gr. episko-
pen, over-
seership.
See Tit.1.5-9,
note.

^d Psa.109.8.

^e Lit. received
up.

^f Lit. become
a witness.

^g Lit. made
two stand
up.

^h Bible
prayers
(N.T.):

Acts 4.24-30.
(Mt.6.9;

Rev.22.20.)

ⁱ the place in.
^j Sin. Rom.3.

23, note.

^k Lev.23.15.16.

^l note, Deut.

16.9: Acts

20.16.

^m tongue, as

part-
ing and sit-
ting upon

each of

them.

ⁿ Psa.68.18.

^o Holy Spirit.

(Mt 1.18.)

and the lot fell upon Matthias; and he was numbered with the eleven apostles.

Acts 1.14-2.1 - in acco
CHAPTER 2.

Pentecost: Peter's first use of the keys (Mt. 16. 18, 19); the Gospel given to the Jews. (Cf. Acts 10. 1-48.)

AND when ^bthe day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them ^bcloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the ^bHoly Ghost, and began to speak with ^bother tongues, as the ^bSpirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans?

¹ The Holy Spirit, N.T. Summary (see Mal. 2. 15, note):

(1) The Holy Spirit is revealed as a divine Person. This is expressly declared (e.g. John 14. 16, 17, 26; 15. 26; 16. 7-15; Mt. 28. 19), and everywhere implied.

(2) The revelation concerning Him is progressive: (a) In the O.T. (see Mal. 2. 15, note), He comes upon whom He will, apparently without reference to conditions in them. (b) During His earth-life, Christ taught His disciples (Lk. 11. 13) that they might receive the Spirit through prayer to the Father. (c) At the close of His ministry He promised that He would Himself pray the Father, and that in answer to His prayer the Comforter would come to abide (John 14. 16, 17). (d) On the evening of His resurrection He came to the disciples in the upper room, and breathed on them saying, "Receive ye the Holy Ghost" (John 20. 22), but instructed them to wait before beginning their ministry till the Spirit should come upon them (Lk. 24. 49; Acts 1. 8). (e) On the day of Pentecost the Spirit came upon the whole body of believers (Acts 2. 1-4). (f) After Pentecost, so long as the Gospel was preached to Jews only, the Spirit was imparted to such as believed by the laying on of hands (Acts 8. 17; 9. 17, etc.). (g) When Peter opened the door of the kingdom to the Gentiles (Acts 10.), the Holy Spirit, without delay, or other condition than faith, was given to those who believed (Acts 10. 44; 11. 15-18). This is the permanent fact for the entire church-age. Every believer is born of the Spirit (John 3. 3, 6; 1 John 5. 1), indwelt by the Spirit, whose presence makes the believer's body a temple (1 Cor. 6. 19; Rom. 8. 9-15; 1 John 2. 27; Gal. 4. 6), and baptized by the Spirit (1 Cor. 12. 12, 13; 1 John 2. 20, 27), thus sealing him for God (Eph. 1. 13; 4. 30).

(3) The N.T. distinguishes between having the Spirit, which is true of all believers, and being filled with the Spirit, which is the believer's privilege and duty (cf. Acts 2. 4 with 4. 29-31; Eph. 1. 13, 14 with 5. 18)—"One baptism, many fillings."

8 And how hear we every man in our own ^atongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers ^bof Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our ^ctongues the wonderful works of God.

12 And they were all amazed, and were ^din doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

A.D. 33.

a language.

b from.

c languages.

d perplexed.

e through.

Peter's sermon. Theme: Jesus is Lord and Christ (v. 36).

14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

(1) *Introductory. Joel's prophecy fulfilled.*

15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

16 But this is that which was spoken *by the prophet Joel:*

17 And it shall come to pass in the

(4) The Holy Spirit is related to Christ in His conception (Mt. 1. 18-20; Lk. 1. 35), baptism (Mt. 3. 16; Mk. 1. 10; Lk. 3. 22; John 1. 32, 33), walk and service (Lk. 4. 1, 14), resurrection (Rom. 8. 11), and as His witness throughout this age (John 15. 26; 16. 8-11, 13, 14).

(5) The Spirit forms the church (Mt. 16. 18; Heb. 12. 23, *note*) by baptizing all believers into the body of Christ (1 Cor. 12. 12, 13), imparts gifts for service to every member of that body (1 Cor. 12. 7-11, 27, 30), guides the members in their service (Lk. 2. 27; 4. 1; Acts 16. 6, 7), and is Himself the power of that service (Acts 1. 8; 2. 4; 1 Cor. 2. 4).

(6) The Spirit abides in the company of believers who constitute a local church, making of them, corporately, a temple (1 Cor. 3. 16, 17).

(7) Christ indicates a threefold personal relationship of the Spirit to the believer: "With," "in," "upon" (John 14. 17; Lk. 24. 49; Acts 1. 8). "With" indicates the approach of God to the soul, convicting of sin (John 16. 9), presenting Christ as the object of faith (John 16. 14), imparting faith (Eph. 2. 8), and regenerating (John 3. 3-16). "In" describes the abiding presence of the Spirit in the believer's body (1 Cor. 6. 19) to give victory over the flesh (Rom. 8. 2-4; Gal. 5. 16, 17), to create the Christian character (Gal. 5. 22, 23), to help infirmities (Rom. 8. 26), to inspire prayer (Eph. 6. 18), to give conscious access to God (Eph. 2. 18), to actualize to the believer his sonship (Gal. 4. 6), to apply the Scriptures in cleansing and sanctification (Eph. 5. 26; 2 Thes. 2. 13; 1 Pet. 1. 2), to comfort and intercede (Acts 9. 31; Rom. 8. 26), and to reveal Christ (John 16. 14).

(8) Sins against the Spirit committed by unbelievers are: To blaspheme (Mt. 12. 31), resist (Acts 7. 51), insult (Heb. 10. 29, "despite," lit. *insult*). Believers' sins against the Spirit are: To grieve Him by allowing evil in heart or life (Eph. 4. 30, 31), and to quench Him by disobedience (1 Thes. 5. 19). The right attitude toward the Spirit is yieldedness to His sway in walk and service, and in constant willingness that He shall "put away" whatever grieves Him or hinders His power (Eph. 4. 31).

(9) The symbols of the Spirit are: (a) oil (John 3. 34; Heb. 1. 9); (b) water (John 7. 38, 39); (c) wind (Acts 2. 2; John 3. 8); (d) fire (Acts 2. 3); (e) a dove (Mt. 3. 16); (f) a seal (Eph. 1. 13; 4. 30); (g) an earnest or pledge (Eph. 1. 14).

¹ The theme of Peter's sermon at Pentecost is stated in verse 36. It is, that Jesus is the Messiah. No message could have been more unwelcome to the Jews who had rejected His Messianic claims, and crucified Him. Peter, therefore, does not announce his theme until he has covered every possible Jewish objection. The point of difficulty with the Jews was the apparent failure of the clear and repeated prophetic promise of a regathered Israel established in their own land under their covenanted King (e.g. Isa. 11. 10-12; Jer. 23. 5-8; Ezk. 37. 21-28). Instead of explaining, as Rome first taught, followed by some Protestant commentators, that the covenant and promises were to be fulfilled in the church in a so-called "spiritual" sense, Peter shows (vs. 25-32) from Psa. 16. that David himself understood that the dead and risen Christ would fulfil the covenant and sit on his throne (Lk. 1. 32, 33). In precisely the same way James (Acts 15. 14-17) met the same difficulty. See "Kingdom (O.T.)," Zech. 12. 8; (N.T.), Lk. 1. 33; 1 Cor. 15. 24.

last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

(2) *The works of Jesus prove that he is Lord and Christ.*

22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

(3) *David foretold Messiah's kingship after resurrection.*

25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou

A.D. 33.

a vs.17-21;

b Joel 2.28-32.

c vs.17,18,33,

38; Acts 4.8,

31. (Mt.1.18;

Acts 2.4.)

d bondmen.

e Joel 2.29.

f Day (of Je-

hovah).

g 19,20; 1 Thes.

5.1-3. (Isa.2.

10-22; Rev.

19,11-21.)

j Jehovah.

Joel 2.31.

g Jehovah.

Joel 2.32.

h Rom.1.16,

note.

i Foreknow-

ledge.

Acts 26.5. (Acts 2.

23; 1 Pet.1.20.)

j Psa.16.8-11.

Psa.16.8.

l Hades. Lk.

16,23, note.

m Holy One.

Psa.16.10.

n Life (eter-

nal).

Acts 3.15. (Mt.7.14;

Rev.22.19.)

o 1 Ki.2.10,

Act 13.36.

p Israel (pro-

phesies).

vs.29-32; Acts

15.14-17.

(Gen.12.2,3;

Rom.11.26.)

q Kingdom (N.

T.). vs.29-32;

Acts 15.14-17

(Lk.1.31-33;

1 Cor.15.24.)

r the Christ.

s Hades. Lk.

16,23, note.

t Resurrec-

tion.

Acts 4.2,33. (Job 19.25;

1 Cor.15.52.)

u Adonai.

Psa.110.1.

v Repentance.

Acts 3.19.

(Mt.3.2;

Acts 17.30.)

w unto.

x Mt.26.28,

note.

y Sin. Rom.3.

23, note.

suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

(4) *His resurrection proves that he is Lord and Christ.*

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

(5) *What Israel must do.*

37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye

1 A distinction must be observed between "the last days" when the prediction relates to Israel, and the "last days" when the prediction relates to the church (1 Tim. 4. 1-3; 2 Tim. 3. 1-8; Heb. 1. 1, 2; 1 Pet. 1. 4, 5; 2 Pet. 3. 1-9; 1 John 2. 18, 19; Jude 17-19). Also distinguish the expression the "last days" (plural) from "the last day" (singular); the latter expression referring to the resurrections and last judgment (John 6. 39, 40, 44, 54; 11. 24; 12. 48). The "last days" as related to the church began with the advent of Christ (Heb. 1. 2), but have especial reference to the time of declension and apostasy at the end of this age (2 Tim. 3. 1; 4. 4). The "last days" as related to Israel are the days of Israel's exaltation and blessing, and are synonymous with the kingdom-age (Isa. 2. 2-4; Mic. 4. 1-7). They are "last" not with reference to this dispensation, but with reference to the whole of Israel's history.

shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this ungodly generation.

41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

The first church. (Cf. Acts 4. 32-37.)

42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all men, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

CHAPTER 3.

The first apostolic miracle: the lame man healed.

NOW Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, unto ask alms of them that entered into the temple;

3 Who seeing Peter and John about to go into the temple asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold

A.D. 33.

a Jehovah.

Joel 2.32.

b having received.

c Churches (local).

Acts 8.1-8.

(Acts 2.41;

Phil.1.1.)

d teaching,

e through.

f partake of

their food.

g Moreover

the Lord was

adding to

the church

day by day

those being

saved. Cf. I

Cor.12.12,13;

Eph.1.22,23.

h Church,

true. 1 Cor.

12.12-28.

(Mt.16.18;

Heb.12.23.)

i Rom.1.16,

note.

j were going.

k Psa.55.17.

l Acts 14.8.

m John 9.8.

n Acts 4.10.

o Miracles

(N.T.). vs.1-

10; Acts 5.12.

(Mt.8.2,3;

Acts 28.8,9.)

p Isa.35.6.

q began to

walk, and

entered.

r Acts 4.16,21.

s John 10.23;

t Acts 5.12.

u godliness.

v Or, Holy and

Righteous

One.

w Or, Author.

x Life (eter-

nal). Acts 5.

20. (Mt.7.14;

Rev.22.19.)

y through.

z his Christ.

a Repentance.

Acts 5.31

(Mt.3.2;

Acts 17.30.)

b turn again.

Lk.22.32.

c Sin. Rom.3.

23, note.

d that so may

come times

of refreshing

from the

face of the

Lord, and

[that] he may

send

Jesus Christ.

have I none; but such as I have give I thee: "In the name of Jesus Christ of Nazareth rise up and walk.

7 And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

Peter's second sermon. Theme: the covenants will be fulfilled.

12 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye did it, as did also your rulers.

18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

1 "Namely, seasons in which, through the appearance of the Messiah in His

20 ¹And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of ²restitution of all things, which God hath spoken by the mouth of all his ^aholy prophets ^bsince the world began.

22 For Moses truly said unto the fathers, 'A prophet shall the Lord your God raise up unto you ^cof your brethren, like unto me; ^dhim shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, *that* every soul, which will not hear that prophet, shall be ^edestroyed from among the people.

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the ^fchildren of the prophets, and of the covenant which God made with ^gour fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from ^hhis iniquities.

CHAPTER 4.

The first persecution.

AND as they spake unto the people, the priests, and the captain of the temple, and the ⁱSadducees, came upon them.

2 Being ^jgrieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put ^kthem in hold unto the next day: for it was now eventide.

A.D. 33.

a Sanctify, holy (persons). Acts 4.27-30. (Mt. 4.5; Rev. 22. 11.)

b from old time.

c Deut. 18.15, 18.19.

d from among.

e Acts 7.37.

f utterly destroyed.

g Gr. huioi, sons.

h your.

i Mt. 3.7, note.

j sore troubled.

k came to be.

l Lk. 3.2; John 11.49; 18.13.

m Ex. 2.14; Mt. 21.23; Acts 7.27.

n Lk. 12.11,12.

o in.

p Acts 3.6,16.

q Acts 2.24.

r Christ (as Stone). Eph. 2.20. (Ex. 17.6; 1 Pet. 2.8.)

s Psa. 118.22.

t Rom. 1.16, note.

u wherein.

v Mt. 11.25; 1 Cor. 1.27.

4 Howbeit many of them which heard the word believed; and the number of the men ^kwas about five thousand.

Peter's address to the Sanhedrin.

5 And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And ^lAnnas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, "By what power, or by what name, have ye done this?

8 Then ^mPeter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that ⁿby the ^oname of Jesus Christ of Nazareth, whom ye crucified, ^pwhom God raised from the dead, even ^qby him doth this man stand here before you whole.

11 This is the ^rstone which was set ^sat nought of you builders, which is become the head of the corner.

12 Neither is there ^tsalvation in any ^uother: for there is none other name under heaven given among men, ^vwhereby we must be saved.

Preaching in the name of Jesus forbidden.

13 Now when they saw the boldness of Peter and John, and perceived that they were ^wunlearned and ignorant men, they marvelled;

kingdom, there shall occur blessed rest and refreshment for the people of God."

—Heinrich A. W. Meyer.

1 The appeal here is national to the Jewish people as such, not individual as in Peter's first sermon (Acts 2. 38, 39). There those who were pricked in heart were exhorted to save themselves from (among) the untoward nation; here the whole people is addressed, and the promise to *national* repentance is *national* deliverance: "and he shall send Jesus Christ" to bring in the times which the prophets had foretold (see Acts 2. 14, note). The official answer was the imprisonment of the apostles, and the inhibition to preach, so fulfilling Lk. 19. 14.

2 Gr. *apokatastaseos* = restoration, occurring here and Acts 1. 6 only. The meaning is limited by the words: "Which God hath spoken by the mouth of all his holy prophets." The prophets speak of the restoration of Israel to the land (see "Israel," Gen. 12. 2, 3; Rom. 11. 26; also "Palestinian Covenant," Deut. 30. 1-9, note); and of the restoration of the theocracy under David's Son. (See "Davidic Covenant," 2 Sam. 7. 8-17, note; "Kingdom," Gen. 1. 26-28; Zech. 12. 8, note.) No prediction of the conversion and restoration of the wicked dead is found in the prophets, or elsewhere. Cf. Rev. 20. 11-15.

and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, *What shall we do to these men? for that indeed a notable ^bmiracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.*

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, *Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.*

20 For we ^ccannot but speak the things which we ^ehave seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all *men* glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

The Christians again filled with the Spirit. (Cf. Acts 2. 1-4.)

23 And being let go, ^fthey went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they ^glifted up their voice to God with one accord, and said, Lord, ^hthou art God, which hast made heaven, and earth, and the sea, and all that in them is:

25 Who by the mouth of thy servant David hast ⁱsaid, Why did the heathen ^krage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the ^lLord, and against his ^mChrist.

27 For of a truth against thy ⁿholy child Jesus, whom thou hast anointed, both ^oHerod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For to do whatsoever thy hand

A.D. 33.

a John 11.47.

b Gr. *semeion*, sign.

c Acts 5.29; Mt.28.19; 1 Cor.9.16; Gal.1.10.

d Jer.20.9.

e 1 John 1.1,3.

f Acts 2.44,46.

g Bible prayers. Acts 7.59,60. (Mt.6.9; Rev.22.20.)

h Isa.51.12,13.

i Psa.2.2,6, note.

j i.e. *Gentiles*.

k vs.25,26; Psa.2.1,2.

l *Jehovah*. Psa.2.2.

m *Anointed*. Psa.2.2.

n *Sanctify, holy (persons)* (N.T.). vs.27,30; Acts 20.32. (Mt.4.5; Rev.22.11.)

o See Mt.14.1, ref.

p *Predestination*, trans. *pre-destinated*. Rom.8.29. (Acts 4.28; Eph.1.5,11.)

q *Holy Spirit*. vs.8,31; Acts 5.3,9,32. (Mt.1.18; Acts 2.4.)

r *Resurrection*. vs.233; Acts 9.36-42. (Job 19.23; 1 Cor.15.52.)

s *Or, exhortation*.

t Josh.7.11,12; Mal.3.8,9; 1 Tim.6.10.

u Acts 4.34-37.

v 1 Chr.21.1; Mt.13.19; John 13.2,27; Eph.6.11,16; 1 Pet.5.8.

w *Satan*. Acts 10.38. (Gen. 3.1; Rev. 20.10.)

and thy counsel ^pdetermined before to be done.

29 And now, Lord, behold their threatenings: and *grant unto thy servants, that with all boldness they may speak thy word*,

30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the ^qHoly Ghost, and *they spake the word of God with boldness*.

State of the church at Jerusalem. (Cf. Acts 2. 42-47.)

32 And the multitude of them that believed were of one heart and of one soul: neither said any of ^rthem that ought of the things which he possessed was his own; but they had all things common.

33 And with great power gave the apostles witness of the ^sresurrection of the Lord Jesus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid ^tthem down at the apostles' feet: and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, *The son of consolation*,) a Levite, ^{and} of the country of Cyprus, ^{Bar-meneus},

37 Having land, sold ^{it}, and brought the money, and laid ^{it} at the apostles' feet.

CHAPTER 5.

The sin and death of Ananias and Sapphira.

BUT a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And ^ukept back *part* of the price, his wife also being privy to ^{it}, and brought ^v"a certain part, and laid ^{it} at the apostles' feet.

3 But Peter said, Ananias, ^wwhy hath ^xSatan filled thine heart to lie to the ^yHoly Ghost, and to keep ^zback *part* of the price of the land?

4 Whilst it remained, was it not thine own? and after it was sold, was it not in thine own power? why

hast thou conceived this thing in thine heart? thou hast not lied unto men, ^abut unto God.

5 And Ananias ^bhearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried him out, and buried him.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

The power of a holy church.
(See 1 Thes. 1. 1-10.)

12 And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

13 And of the rest durst no man join himself to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women.)

15 Insomuch that they brought forth the sick ^cinto the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude out of the cities round about unto Jerusalem, ^dbringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

The second persecution.

17 Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,

A.D. 33.

^a Num.16.11;
1 Sam.8.7;
2 Ki.5.25,27;
Lk.10.16;
1 Thes.4.8.

^b Num.16.26,
33; 2 Ki.1.10,
14; 2.24; 2
Cor.13.2,10.

^c Gr. younger.
^d Temptation.
Acts 15.10.
(Gen.3.1;
Jas.1.14.)

^e Acts 4.29,30.

^f Miracles
(N.T.). vs.
12.15,16,19,
20; Acts 6.8.
(Mt.8.2,3;
Acts 28.8,9.)

^g Or, in every
street.

^h Mk.16.17.

ⁱ Gr. heresy.

^j Lit. jealousy.

^k an angel.

^l Heb.1.4,
note.

^m Life (eternal).
Acts 11.18. (Mt.
7.14; Rev.
22.19.)

ⁿ teaching.

^o Rom.1.16,
note.

^p Repentance.
Acts 8.22.
(Mt.3.2;
Acts 17.30.)

^q See Mt.26.28,
note.

^r Sin. Rom.3.
23, note.

^s Holy Spirit.
vs.3,9,32;
Acts 6.3,5,
10. (Mt.1.
18; Acts 2.4.)

18 And laid their hands on the apostles, and put them in the common prison.

19 But ^tthe angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this ^mlife.

21 And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set them before the council: and the high priest asked them,

28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

The answer of the apostles.

29 Then Peter and the other apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give ^trepentance to Israel, and ^tforgiveness of sins.

32 And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

33 When they heard that, they

were ^acut to the heart, and took counsel to slay them.

The warning of Gamaliel.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as ^bobeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee ^cin the days of the taxing, and drew away much people after him: ^dhe also perished; and all, even as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: ^efor if this counsel or this work be of men, it will come to nought:

39 But ^fif it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

The apostles beaten.

40 And to him they agreed: and when they had called the apostles, and ^gbeaten them, they commanded that they should not speak in the name of Jesus, and let them go.

41 And they departed from the presence of the council, rejoicing that they ^hwere counted worthy to suffer ⁱshame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

CHAPTER 6.

The first deacons.

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the ^jGrecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples ^kunto them, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and

A.D. 33.

a Cf. Acts 2.37.

The Gospel when preached in the power of the Spirit convicts or enrages.

b Or, believed.

c Lk. 2.1.

d Lk. 13.1, 2.

e Isa. 8.10;

Mt. 15.13.

f Isa. 46.9, 10;

1 Cor. 1.25.

g Mt. 10.17.

h Or, dishonour for the Name.

i Hellenists,
i.e. Grecian Jews.

j It is beautiful to see that these were all Hellenists, as the Grecian names show.

k Acts 8.5; 21.8.

l Miracles
(N.T.).
Acts 8.6.
(Mt. 8.2, 3;
Acts 28.8, 9.)

m Holy Spirit.
vs. 3, 5, 10;
Acts 7.51, 55.
(Mt. 1.18;
Acts 2.4.)

n 1 Ki. 21.10, 13;
o Sanctify,
holy
(things)
(N.T.).
Acts 21.28.
(Mt. 4.5;
Rev. 22.11.)

p Acts 25.8.

q Ex. 34.29, 30;
Acts 4.13;
2 Cor. 3.18;
1 John 3.2.

r Heb. 1.4,

note.

s Acts 22.1.

wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministrity of the word.

5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and ^kPhilip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

6 Whom they set before the apostles: and when they had prayed, they laid their hands on them.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

The third persecution: Stephen brought before the council.

8 And Stephen, full of faith and power, did great wonders and ^lmiracles among the people.

9 Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the ^mspirit by which he spake.

11 ⁿThen they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against God*.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this ^oholy place, and the law:

14 ^pFor we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

15 And all that sat in the council, looking stedfastly on him, ^qsaw his face as it had been the face of an ^rangel.

CHAPTER 7.

THEN said the high priest, Are these things so?

Address of Stephen before the council. Theme: The unbelief of Israel.

2 And he said, ^sMen, brethren,

and fathers, hearken; The ^aGod of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in ^bCharran, 3 And said unto him, "Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in ^bCharran: and from thence, when ^dhis father was dead, ^ehe removed him into this land, wherein ye now dwell.

5 And he gave him ^fnone inheritance in it, no, not so much as to set his foot on: yet he ^gpromised that he would give it to him for a possession, and to his seed after him, when ^{as yet} he had no child.

6 And God spake on this wise, That his ^hseed should sojourn in a strange land; and that they should bring them into ⁱbondage, and entreat ^jthem evil four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they ^jcome forth, and serve me in this place.

8 And he gave him the ^kcovenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob; and Jacob *begat* the twelve patriarchs.

9 And the patriarchs, moved with envy, ^msold Joseph into Egypt: but ⁿGod was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11 ^oNow there came a dearth over all the land of Egypt and ^pChanaan, and great affliction: and our fathers found no sustenance.

12 But when ^qJacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the ^rsecond time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to ^shim, and all his ^tkindred, threescore and fifteen souls.

15 So Jacob went down into Egypt, and died, he, and our fathers,

A.D. 33.

16 And were carried over ^sinto Sychem, and laid in the ^tsepulchre that Abraham bought for a sum of money of the sons of Emmor ^uthe father of Sychem.

17 But when the ^vtime of the promise drew nigh, which God had sworn to Abraham, the ^wpeople grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time Moses was born, and was ^xexceeding fair, and nourished up in his father's house three months:

21 And when he was cast out, ^yPharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was ^zmighty in words and in deeds.

23 And ^awhen he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one of ^bthem suffer wrong, he defended ^chim, and avenged him that was oppressed, and smote the Egyptian:

25 For he supposed his brethren would have ^dunderstood how that God by his hand would deliver them: but they understood not.

26 And the ^enext day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, ^fWho made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou diddest the Egyptian yesterday?

29 ^gThen fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of mount Sina an ^hangel of the Lord in a ⁱflame of fire in a bush.

31 When Moses saw ^jit, he wondered at the sight: and as he drew near to behold ^kit, the voice of the Lord came unto him,

¹ Cf. Gen. 46. 26, note. There is no real contradiction. The "house of Jacob" numbered seventy, but the "kindred" would include the wives of Jacob's sons.

32 Saying, I am the ^aGod of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, ^bPut off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, ^dI will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the ^eangel which appeared to him in the bush.

36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37 This is that Moses, which said unto the children of Israel, ^fA prophet shall the ^gLord your God raise up unto you of your brethren, like unto me; him shall ye hear.

38 This is he, that was in the ^hchurch in the wilderness with the ⁱangel which spake to him in the mount Sina, and ^jwith our fathers: who received the ^klively oracles to give unto us:

39 To whom our fathers ^lwould not obey, but thrust ^mhim from them, and in their hearts turned back again into Egypt,

40 Saying unto Aaron, ⁿMake us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and ^orejoiced in the works of their own hands.

42 Then God turned, and ^pgave them up to worship the host of heaven; as it is written in the book of the prophets, ^qO ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god ^rRemphan, figures which ye made

A.D. 33.

^a God. Ex.3.6.
^b Ex.3.4,5; Josh.5.15.
^c Ex.2.24,25; 3.7.
^d Psa.105.26.
^e Heb.1.4, note.
^f Deut.18.15,18,19.
^g Jehovah.
^h Deut.18.15.
ⁱ Or, living.
^j Rom.3.1,2; 9.4,5.
^k Psa.95.8-11.
^l Ex.32.1.
^m Ex.32.6,18; Psa.66.6.
ⁿ Jud.2.11-14; Rom.1.24,28.
^o Amos 5.25-27.
^p Or, Rephan.
^q 2 Chr.36.11-21; Jer.25.9-12.
^r Or, tent of testimony.
^s Ex.25.40; 26.30; Heb.8.5.
^t i.e. Joshua.
^u nations, whom God drove out.
^v 1 Kj.8.17; 1 Chr.22.7; Psa.132.4,5.
^w 2 Sam.7.1-13; 1 Kj.8.20.
^x Isa.66.1,2; c1.1 Kj.8.27; Acts 17.24.
^y Jehovah.
^z Isa.66.1,2.
^{aa} Psa.102.25-27.
^{bb} Jer.2.30; Mt.23.34-36; Lk.19.9-15.
^{cc} Righteously One.
^{dd} They had brought false witnesses against Stephen; he bears true witness against them, quoting the testimony of writers they owned to be inspired. He speaks of the persistent rejection of God and His servants by the nation till at last it is brought home to themselves, and arouses the maddened enmity of their hearts. It was the final trial of the nation.

^{ee} Holy Spirit... vs.51,55; Acts 8.15. (Mt.1.18; Acts 2.4.)
^{ff} Mt.3.16; Acts 9.3; Heb.2.9.

to worship them: and ^gI will carry you away beyond Babylon.

44 Our fathers had the ^htabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it ⁱaccording to the fashion that he had seen.

45 Which also our fathers that came after brought in with ^jJesus into the possession of the ^kGentiles, whom God drove out before the face of our fathers, unto the days of David;

46 Who found favour before God, and ^ldesired to find a tabernacle for the God of Jacob.

47 ^mBut Solomon built him an house.

48 Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,

49 ⁿHeaven is my throne; and earth is my footstool: what house will ye build me? saith the ^oLord: or what is the place of my rest?

50 Hath not my hand ^pmade all these things?

51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do ye*.

52 Which of the ^qprophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the ^rJust One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of ^sangels, and have not kept it.

The first martyr: first mention of Paul.

54 ^tWhen they heard these things, they were cut to the heart, and they gnashed on him with ^utheir teeth.

55 But he, being full of the ^vHoly Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.

56 And said, Behold, I see the ^wheavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast ^xhim out of the city, and stoned ^yhim: and the witnesses

¹ Israel in the land is never called a church. In the wilderness Israel was a true church (Gr. ecclesia = called-out assembly), but in striking contrast with the N.T. ecclesia (Mt. 16, 18, note).

laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon ^bGod, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this ^dsin to their charge. And when he had said this, ^ehe fell asleep.

CHAPTER 8.

The fourth persecution: Saul chief persecutor.

Chap 1, 2.
AND Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of ^gJudaea and Samaria, except the apostles.

2 And devout men carried Stephen to his burial, and made great lamentation over him.

3 As for Saul, he made havock of the ^hchurch, entering into every house, and haling men and women committed ⁱthem to prison.

The first missionaries.

4 Therefore ^jthey that were scattered abroad went every where preaching the word.

The ministry of Philip. (See Acts 6. 5; 21. 8.)

5 Then ^jPhilip went down to the ^kcity of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the ^mmiracles which he did.

7 For ⁿunclean spirits, crying with loud voice, came out of many that were possessed ^owith them: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

(The case of Simon the sorcerer.)

9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

A.D. 34.

a Bible prayers. Acts 9. 6, 11. (Mt. 6. 9; Rev. 22. 20.)

b Omit God.

c Lit. And were stoning Stephen as he was invoking and saying,

Lord Jesus, give welcome unto my spirit.

c Lk. 23. 46; 1 Pet. 4. 19.

d Sin. Rom. 3. 23, note.

e Lk. 8. 52; 2 Tim. 1. 10; 1 Thes. 4. 13-18.

f Acts 7. 58; g Acts 11. 19.

h Churches (local). vs. 1-8; Acts 9. 31. (Acts 2. 41; Phil. 1. 1.)

i Mt. 10. 23; Acts 11. 19.

j Acts 6. 5.

k The Jews having rejected Stephen's witness to, and of, them, the Gospel now begins to go out to

all nations. Cf. v. 1; Lk. 24. 47.

l multitude.

m Gr. signs. Miracles (N.T.) Acts 9. 18, 36-41.

(Mt. 8. 2, 3; Acts 28. 8, 9.)

n Mk. 16. 17.

o Acts 13. 6.

p Acts 13. 38, 39.

q v. 1; John 4. 22. Holy Spirit. vs. 15, 17, 18.

19, 29, 39; Acts 9. 17, 31. (Mt. 1. 18; Acts 2. 4.)

s Acts 2. 38.

t Acts 19. 6; Deut. 34. 9.

u 2 Ki. 5. 16, 26, 27; Heb. 13. 5, 6.

v Gr. word. Mt. 15. 8, 19.

x Repentance. Acts 11. 18. (Mt. 3. 2; Acts 17. 30.)

y the Lord.

z will become. Ex. 9. 28.

b Gospel. Acts 14. 7, 21. (Gen. 12. 1-3; Rev. 14. 6.)

c Acts 1. 8.

d Heb. 1. 4, note.

e Contra, vs. 6-8.

f Psa. 68. 31; Jer. 38. 7; Acts 28. 28.

12 But when they ^pbelieved Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 Now when the ^qapostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the ^rHoly Ghost:

16 (For as yet ^she was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then ^tlaid they ^utheir hands on them, and they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money ^vperish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this ^wmatter: for thy ^xheart is not right in the sight of God.

22 ^yRepent therefore of this thy wickedness, and pray ^zGod, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou ^zart in the gall of bitterness, and in the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, ^zthat none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the ^bgospel in many ^vvillages of the Samaritans.

Philip and the Ethiopian.

26 And the ^dangel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is ^edesert.

27 And he arose and went: and behold, a man of ^fEthiopia, an eunuch of great authority under

Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to ^aJerusalem for to worship,

28 Was returning, and sitting in his chariot read Esaias the prophet.

29 Then the ^bSpirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? And he ^cdesired Philip that he would come up and sit with him.

32 The place of the scripture which he read was this, ^cHe was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, ^dof whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and ^ebegan at the same scripture, and preached unto him Jesus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

37 ^fAnd Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he ^gbaptized him.

39 And when they were come up out of the water, the ^hSpirit of the ^kLord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through he preached ^lin all the cities, till he came to Cæsarea.

A.D. 34.

^a 1 Ki.8.41,42;
John 12.20.

^b Acts 10.19;
13.2; 20.23.

^c Lk.24.45;
Rom.10.14,
15; 2 Cor.3.15.

^d besought.

^e Isa.53.7,8.

^f Acts 2.30,31;
1 Pet.1.10,11;
Rev.19.10.

^g Lk.24.27;
Acts 10.43;
17.2,3.

^h The best
authorities
omit v. 37.

ⁱ Acts 16.33.

^j 1 Ki.18.12;
Ezk.8.3.

^k Jehovah.

^l v.8.

^m Or, the gospel
to all the
cities.

ⁿ Acts 8.1,3;
26.10,11.

^o Acts 22.5.

^p that were of
the Way, i.e.
Christ. John
14.6.

^q 2 Cor.4.6;
1 John 1.5.

^r Zech.2.8;
John 15.20,21;
Eph.5.29,30.

^s The Lord
identifies
Himself with
His people.

^t Acts 2.33-36;
Heb.2.9.

^u Bible pray-
ers (N.T.).
Eph.1.17-20.
(Mt.6.9; Rev.
22.20.)

^v the voice.

^w Or, nothing.

^x Acts 22.12.

^y Lk.15.7;
18.13.

CHAPTER 9.

The conversion of Saul. (Cf. Acts 22. 1-16; 26. 9-18.)

AND Saul, ^zyet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him ^oletters to Damascus to the synagogues, that if he found any ^pof this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a ^qlight from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, ^rwhy persecutest thou me? *Give*

5 And he said, Who art thou, Lord? And the Lord said, I am ^sJesus whom thou persecutest: *it is* hard for thee to kick against the pricks. *Goads*

6 And he trembling and astonished ^tsaid, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing ^ua ^vvoice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw ^wno man: but they led him by the hand, and brought ^xhim into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 And there was a certain disciple at Damascus, named ^yAnanias; and to him said the Lord in a vision, Ananias. And he said, Behold, I ^zam here, Lord.

11 And the Lord ^{aa}said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he ^{ab}prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting ^{ac}his hand on him, that he might receive his sight.

13 Then Ananias answered, Lord,

¹ Cf. Acts 22. 9; 26. 14. A contradiction has been imagined. The three statements should be taken together. The men heard the "voice" as a sound (Gr. *phone*), but did not hear the "voice" as articulating the words, "Saul, Saul," etc.

I have ^aheard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: ^bfor he is a ^cchosen vessel unto me, to bear my name before the ^dGentiles, and ^ekings, and the ^fchildren of Israel:

16 For ^gI will shew him how great things he must suffer for my name's sake.

Paul filled with the Spirit.

17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the ^hHoly Ghost.

Paul baptized.

18 And immediately there fell from his eyes as it had been scales: and he received ⁱsight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

Paul preaches.

20 ^jAnd straightway he preached Christ in the synagogues, ^lthat he is the Son of God.

21 But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

¹ Cf. Acts 2. 36. Peter, while maintaining the deity of Jesus—"God hath made that same Jesus, whom ye have crucified, both Lord and Christ"—gives especial prominence to His Messiahship. Paul, fresh from the vision of the glory, puts the emphasis on His Deity. Peter's charge was that the Jews had crucified the Son of David (Acts 2. 25-30); Paul's that they had crucified the Lord of glory (1 Cor. 2. 8). In the A.V. the sense is largely lost. The point was, not that the Christ was God, a truth plainly taught by Isaiah (7. 14; 9. 6, 7), but that Jesus, the crucified Nazarene, was the Christ and therefore God the Son.

² It seems probable that verses 22-25 refer to Paul's labours in Damascus after his return from Arabia (Gal. 1. 17). The "many days" of verse 23 may represent the "three years" of Gal. 1. 18, which intervened between Paul's return to Damascus and his visit to Peter.

³ The Acts records four visits of Paul to Jerusalem after his conversion: (1) Acts 9. 23-30. This seems identical with the visit of Gal. 1. 18, 19. The "apostles" of verse 27 were Peter, and James, the Lord's brother. (2) Acts 11. 30. Paul may have been in Jerusalem during the events of Acts 12. 1-24. (See v. 25.) (3) Acts 15. 1-30; Gal. 2. 2-10. (4) Acts 21. 17-23. 35.

A.D. 35.

^a vs. 1, 2; Gal. 1. 23.^b Inspiration.Acts 28. 25.
(Ex. 4. 15;
Rev. 22. 19.)^c Gr. vessel
elected. Elec-
tion (personal).
Acts 10. 41.
(Deut. 7. 6;
1 Pet. 1. 2.)^d Rom. 1. 5; 11. 13;
Eph. 3. 7, 8.^e Acts 26. 1, 2;
2 Tim. 4. 16, 17.^f Acts 21. 40;
Rom. 1. 16; 9. 1-5.^g Acts 20. 23;
2 Cor. 11. 23-28;
Gal. 6. 17;
Phil. 1. 29.^h Holy Spirit
(N. T.) vs. 17, 31;
Acts 10. 19, 38, 44,
45, 47. (Mt. 1. 18;
Acts 2. 4.)ⁱ Miracles (N. T.)
vs. 18, 36-41;
Acts 13. 6-12.
(Mt. 8. 2, 3;
Acts 28. 8, 9.)^j Lit. And
straightway, in
the synagogues,
was he pro-
claiming Jesus,
that he is the
Son of God.^k the very Christ.^l Josh. 2. 15;
1 Sam. 19. 12;
2 Cor. 11. 32, 33.^m vs. 13, 14.ⁿ Acts 4. 36;
11. 22-26.^o vs. 20, 22.^p Hellenists, i. e.
Grecian Jews.^q Churches
(local). Acts 11.
1-26. (Acts 2. 41;
Phil. 1. 1.)^r Eph. 4. 16.^s Psa. 34. 9; Heb. 12.
28.^t John 14. 16;
Phil. 2. 1, 2.^u v. 42; Acts 16. 5.

22 ²But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is ^vvery Christ.

23 And after that many days were fulfilled, the Jews took counsel to kill him:

24 But their laying await was known of Saul. And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and ^wlet him down by the wall in a basket.

Paul visits Jerusalem.

26 And when Saul was ^xcome to Jerusalem, he assayed to join himself to the disciples: but they were all ^yafraid of him, and believed not that he was a disciple.

27 But ^zBarnabas took him, and brought ^{aa}him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached ^{bb}boldly at Damascus in the name of Jesus.

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the ^{cc}Grecians: but they went about to slay him.

Paul returns to Tarsus.

30 Which when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.

31 Then had the ^{dd}churches rest throughout all Judæa and Galilee and Samaria, and were ^{ee}edified; and walking in the ^{ff}fear of the Lord, and in the ^{gg}comfort of the Holy Ghost, were "multiplied.

The healing of Aeneas.

32 And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Aeneas, ^bJesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

Tabitha raised from the dead.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

CHAPTER 10.

Peter's second use of the keys: the gospel given to Gentiles.
(Cf. Mt. 16. 19; Acts 2. 14-41.)

Cornelius' vision.

THERE was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian band

A.D. 38.

^a Mt.9.2.
^b Acts 3.6,16; 4.10.
^c Sharon.
^d Acts 11.21.
^e i.e. gazelle.
^f 1 Tim.2.10.
^g Contra, Acts 6.1.
^h Mt.9.25.
ⁱ Resurrection. vs.36-42; Acts 17.3. (Job 19.25; 1 Cor.15.52.)
^j came to be.
^k John 11.45; 12.11.
^l Acts 10.6,28.
^m Lk.7.2-10.
ⁿ Or, cohort.
^o v.35; Acts 16.14.
^p Cf. vs.10-17; Acts 9.10.
^q Heb.1.4,note.
^r Mt.26.13; Heb.6.9,10.
^s Acts 11.13, 14.
^t Acts 8.26-39.
^u Acts 7.56; Eph.3.5,6.
^v Lev.11.1; Isa.66 17; Ezk.4.14.
^w v.28; Mt.15. 11; Rom.14. 14,17,20; 1 Cor.10.25; 1 Tim.4.4; Tit.1.15.

² A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.

3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for one Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

Cornelius sends for Peter.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all these things unto them, he sent them to Joppa.

Peter's vision of the great sheet.

9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance.

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

16 This was done thrice: and the vessel was received up again into heaven.

Peter and the messengers of Cornelius.

17 Now while Peter ^adoubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, ^bdoubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

22 And they said, ^dCornelius the centurion, a just man, and one that feareth God, and of ^egood report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

Peter goes to Cæsarea.

23 Then called he them in, and lodged ^fthem. And on the morrow Peter went away with them, and ^fcertain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cæsarea. And Cornelius ^gwaited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and ^hfell down at his feet, and worshipped him.

26 But Peter took him up, saying, Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an ⁱunlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but ^kGod hath shewed me that I should not call any man common or unclean.

29 Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour;

A.D. 41.

^a was much perplexed.

^b Acts 16.9, 10.
^c v.29; Lk.18.41.

^d vs.1, 2.
^e Acts 22.12.

^f v.45; Acts 11.12.

^g was waiting.
Mk.5.19;
Lk.8.40;

John 4.29.
^h Acts 16.29;

ⁱ Acts 14.14, 15;
Rev.19.10;
22.9.

^j John 4.9; 18.
28; Acts 11.3;

Gal.2.12, 14;
^k v.15; Acts 15.8, 9; Eph. 3.6.

^l v.21.

^m Mt.28.3;
Mk.16.5;
Lk.24.4.

ⁿ v.4; Dan. 10.12.

^o Heb.6.10.

^p Lk.8.18;
Gal.4.14;

^q 1 Thes.2.13.
^r in the sight of.

^s the Lord.

^t Deut.10.17;
Rom.2.11;

3.29, 30; 10.
12, 13.

^u Psa.15.1, 2;
Acts 15.7-11;

Rom.2.27-29.

^v Rom.10.10,
note.

^w Lk.2.14;
Eph.2.17;

Col.1.20.

^x Jehovah.

Isa.61.1.

^y Holy Spirit
(N.T.), vs.

19, 38, 44, 45,

47; Acts 11.
12, 15, 16, 24,

28. (Mt.1.18;
Acts 2.4.)

^z Satan. Acts

13.10. (Gen.3.

1; Rev.20.10.)

^a Isa.61.1-3;

John 3.2; 8.

29.

^b Acts 1.22.

^c Acts 2.23;

13.27, 28.

^d Acts 2.24.

^e Election
(personal).

Acts 15.7.

(Deut.7.6;

1 Pet.1.2.)

^f Lk.24.30, 41.

43; John 21.19.

13; 1 John 1.1.

^g on him.

^h Sin. Rom.3.

23, note.

and at the ninth hour I prayed in my house, and, behold, a man stood before me in ⁱbright clothing,

31 And said, Cornelius, thy ^jprayer is heard, and ^kthine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are ^lwe all here ^mpresent before God, to hear all things that are commanded thee of ⁿGod.

Peter's sermon to Gentiles in the house of Cornelius.
Theme: *Salvation through faith.* (Cf. Acts 2. 14-41.)

34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no ^orespecter of persons:

35 But in ^pevery nation he that feareth him, and worketh ^qrighteousness, is accepted with him.

36 The word which God sent unto the children of Israel, preaching ^rpeace by Jesus Christ: (he is Lord of all.)

37 That word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached;

38 How ^sGod anointed Jesus of Nazareth with the ^tHoly Ghost and with power; who went about doing good, and healing all that were oppressed of the ^udevil; for ^vGod was with him.

39 And we are ^wwitnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they ^x slew and hanged on a tree:

40 Him God ^yraised up the third day, and shewed him openly;

41 Not to all the people, but unto witnesses ^zchosen before of God, even to us, who did ^aeat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

43 To him give all the prophets witness, that through his name whosoever believeth ^bin him shall receive remission of ^csins.

The Holy Spirit given to Gentile believers.

44 ¹While Peter yet spake these words, the ^aHoly Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with ^btongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of ^cthe Lord. Then prayed they him to tarry certain days.

CHAPTER 11.

Peter vindicates his ministry to Gentiles.

AND the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed the matter from the beginning, and expounded it ^dby order unto them, saying,

5 I was in the city of ^eJoppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was done three times:

A.D. 41.

a Acts 15.8: 26.
18; Rom.10.
11; Gal.3.22.

b Psa.68.18.

c Jesus Christ.

d in.

e Acts 10.9.

f heaven.

g John 16.13.

h making no
distinction.i Heb.1.4,
note.j Rom.1.16,
note.k even as on
us. Cf. Acts
2.14; 15.7-9.

l John 14.26.

m used to be
saying.

n Or, If therefore the equal free gift God gave to them having believed, even as to us.

o Repentance.
Acts 13.24.
(Mt.3.2;
Acts 17.30.)

p Life (eternal).
Acts 13.46-48.
(Mt.7.14;
Rev.22.19.)

q Lit.tribula-
tion.

r Phoenicia.

s Hellenists,
i.e. Grecian
Jews.

and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me.

12 And the ^sSpirit bade me go with them, ^tnothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an ^uangel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter:

14 Who shall tell thee words, whereby thou and all thy house shall be ^vsaved.

15 And as I began to speak, the Holy Ghost fell on them, ^was on us at the beginning.

16 Then ^xremembered I the word of the Lord, how that he ^ysaid, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 ^zForasmuch then as God gave them the like gift as ^ahe did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted ^brepentance unto ^clife.

The church at Antioch: the new name.

19 Now they which were scattered abroad upon the ^dpersecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the ^eGrecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

¹ Verse 44 is one of the pivotal points of Scripture. Heretofore the Gospel has been offered to Jews only, and the Holy Spirit bestowed upon believing Jews through apostolic mediation. But now the normal order for this age is reached: the Holy Spirit is given without delay, mediation, or other condition than simple faith in Jesus Christ. Cf. Acts 2. 4, note; 1 Cor. 6. 19.

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the ^aHoly Ghost and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the ^bchurch, and taught much people. And the disciples were called Christians first in Antioch.

The church at Antioch sends relief to Jerusalem.

27 And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa:

30 Which also they did, and sent it to the ^delders by the hands of Barnabas and Saul.

CHAPTER 12.

The fifth persecution: arrest of Peter.

NOW about that time ^eHerod the king stretched forth his hands to vex certain of the church.

2 And he killed James the brother of John with the sword.

3 And because he saw it pleased the Jews, he proceeded further to take ^fPeter also. (Then were the days of unleavened bread.)

4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after ^gEaster to bring him forth to the people.

Prayer for Peter's deliverance: an angel sent.

5 Peter therefore was kept in prison: but ^hprayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night

A.D. 42.

^a *Holy Spirit.*
vs.12,15,16,
24,28; Acts
13,2,4,9,52.
(Mt.1.18;
Acts 2.4.)

^b *Churches*
(local).vs.12,
15,16,24,26;
Acts 13.1-3.
(Acts 2.41;
Phil.1.1.)

^c *oikoumenē*
= *inhabited*
earth (Lk.
2.1).

^d *Elders.*
Acts 14.23.
(Acts 11.30;
Tit.1.5-9.)

^e *Herod*
Agrippa I.,
grandson of
Herod the
Great (Mt.2.
1, note), a
strict ob-
server of the
law, and
popular with
the Jews (see
v.21). Herod
Agrippa II.,
Paul's
Agrippa,
was his son.

^f John 21.18.

^g *the passover.*

^h *Or, instant*
and earnest
prayer was
made. 2 Cor.
1.11; Eph.6.
18.

i *an angel, etc.*

j *awakened*
him.

^k *Heb.1.4,*
note.

^l 2 Chr.16.9;
Psa.34.7;
Dan.3.28; 6.
22; Heb.1.14.

^m v.5; Isa.65.
24; Dan.9.21.

n *answer.*

^o Mt.18.10.

^p Psa.66.16.

Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, ⁱthe angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and ^jraised him up, saying, Arise up quickly. And his chains fell off from his hands.

8 And the ^kangel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist not that it was true which was done by the ^kangel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the ^kangel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent ^lhis ^kangel, and hath delivered me out of the hand of Herod, and ^mfrom all the expectation of the people of the Jews.

12 And when he had considered ⁿthe thing, he came to the house of Mary the mother of John, whose surname was Mark; ^mwhere many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came to ^ohearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his ^pangel.

16 But Peter continued knocking: and when they had opened ^qthe door, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, ^rdeclared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought

for him, and found him not, he examined the keepers, and commanded that they should be "put to death. And he went down from Ju-
dæa to Cæsarea, and *there* abode.

Death of Herod.

20 And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the *king's* chamberlain their friend, desired peace; because their country was nourished by the *king's country*.

21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, saying, *It is the voice of a god, and not of a man.*

23 And *immediately* *the* angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 But the word of God grew and multiplied.

25 And Barnabas and Saul returned *from* Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

CHAPTER 13.

Paul and Barnabas called by the Holy Spirit.

NOW there were in the *church* that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, *which* had been brought up with *Herod* the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the *Holy Ghost* said, Separate me Barnabas and Saul for the work whereunto I have called them.

Paul's first missionary journey.

3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

4 So they, being sent forth by the *Holy Ghost*, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John *to* *their* minister.

A.D. 44.

a led away to death.

b that was over the king's bed-chamber.

c Dan.4.37.

d an.

e Cf. Acts 12.1.

f Churches (local). vs. 1-3; Acts 14. 19-23, 26-28. (Acts 2.41; Phil.1.1.)

g the foster-brother of.

h See Mt.14. 1, ref.

i Holy Spirit. vs.2,4,9,52; Acts 15.8,28. (Mt.1.18; Acts 2.4.)

j as their attendant.

k Gr. magos. See Mt.2.1, "wise men."

The same word was used for a vulgar magician, and for a true wise man of the East.

l proconsul (Roman).

m son.

n Satan. Acts 26.18. (Gen.3.1; Rev.20.10.)

o Miracles (N.T.) vs. 6-12; Acts 14.8-10. (Mt.8.2,3; Acts 28.8,9.)

p teaching.

q Election (corporate). Rom.9.11. (Deut.7.6; 1 Pet.1.2.)

Opposition from Satan.

(Cf. vs. 44, 50.)

6 And when they had gone through the isle unto Paphos, they found a certain *sorcerer*, a false prophet, a Jew, whose name was Bar-jesus:

7 Which was with the *deputy* of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtlety and all mischief, *thou* "child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the *deputy*, when he saw what was done, believed, being astonished at the *doctrine* of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

Paul's sermon in the synagogue at Antioch in Pisidia. Theme: Justification by faith, vs. 38, 39.

14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18 And about the time of forty

years suffered he their manners in the wilderness.

19 And when he had destroyed seven nations in the land of ^aChanaan, ^bhe divided their land to them by lot.

20 And after that he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a king: and God gave unto them Saul the son of ^cCis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and ^dsaid, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

23 Of this man's seed hath God according to *his* promise raised unto Israel a ^dSaviour, Jesus;

24 When John had first preached before his coming the baptism of ^erepentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 Men and brethren, children of the stock of Abraham, and ^fwhosoever among you feareth God, ^gto you is the word of this ^hsalvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*.

28 And though they found no cause of death in *him*, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

30 But God raised him from the dead:

31 And he was *seen* many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you ^kglad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is

A.D. 45.

a Canaan.

b He gave them their land.

c Kish.

d 1 Sam. 13,14;

Psa. 89.20.

See "Kingdom" (Zech. 12,8; 1 Cor. 15,28); also

2 Sam. 7,8-17, note.

e Rom. 1,16, note.

f Repentance.

Acts 19,4. (Mt.3,2; Acts 17,30.)

g Isa. 55,1.

h Mt. 10,6.

i Rom. 1,16, note.

j Acts 1,3,11. Lk. 2,10,11.

l Psa. 2,7.

m Isa. 55,3.

n Psa. 16,10. See Lk. 1,31,32; Acts 2,30,31.

o Psa. 16,8-11.

p Psa. 16,10.

q Forgiveness.

vs. 38,39; Rom. 4,7. (Lev. 4,20; Mt. 26,28.)

r Sin. Rom. 3,23, note.

s Faith. Acts 13,48. (Gen. 3,20; Heb. 11,39.)

t Assurance.

vs. 38,39; Acts 17,31. (Isa. 32,17; Jude 1.)

u Rom. 1,16, note.

v Justification. Rom. 4,2,5. (Lk. 18,14; Rom. 3,28.)

w Law (of Moses). Acts 15,5,10,11,28,29. (Ex. 19,1; Gal. 3,1-29.)

x See Hab. 1,5.

y as they went out.

z Acts 11,23; 14,22; Rom. 5,2; Heb. 11,12; 12,15.

a Lit. thrust.

also written in the second psalm, 'Thou art my Son, this day have I begotten thee.'

34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, "I will give you the sure mercies of David.

35 Wherefore he saith also in "another psalm, Thou shalt not suffer thine Holy One to see corruption.

36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom God praised again, saw no corruption.

38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the ^qforgiveness of ^zsins:

39 And by him all that ^sbelieve are ^tjustified from "all things, from which ye could not be ^vjustified by ^wthe law of Moses.

40 Beware therefore, lest that come upon you, which is spoken of in the prophets:

41 Behold, ye despisers, and wonder, and perish: for I ^xwork a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 And ^ywhen the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to ^zcontinue in the grace of God.

Opposition from the Jews. (Cf. vs. 6, 50.)

44 And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

Paul and Barnabas turn to the Gentiles. (Cf. Acts 18, 6; 28, 25-29.)

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye ^uput it from you, and judge yourselves unworthy of ever-

lasting life, 10, we turn to the Gentiles.

47 For so hath the Lord commanded us, saying, ^aI have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to ^beternal life believed.

49 And the word of the Lord was published throughout all the region.

Opposition from devout and honourable women, and chief citizens. (Cf. vs. 6, 45.)

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with ^cjoy, and with the Holy Ghost.

CHAPTER 14.

The work in Iconium.

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use ^dthem despitefully, and to stone them,

The work in Derbe and Lystra.

6 They were ware of ^eit, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

A.D. 45.

The impotent man at Lystra healed.

8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had ^ffaith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, ^hJupiter; and Paul, ⁱMercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? ^kWe also are men of like passions with you, and preach unto you that ye should turn from these ^lvanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

Paul stoned at Lystra.

19 And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, ^mdrew him out of the city, supposing he had been dead.

Further ministry of the first missionary journey.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

Elders appointed in every church: the return to Antioch.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

CHAPTER 15.

Council at Jerusalem: the question of circumcision.

The legalizers from Judæa.

AND certain men which came down from Judæa taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

Paul, Barnabas, and others go to Jerusalem.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring

A.D. 46.

a Gospel. vs.7, 21; Acts 15.7. (Gen.12.1-3; Rev.14.6.)

b made many disciples.

c many tribulations.

d Gr. cheiro-tonesantes, to designate by stretching out (or pointing with) the hand.

e Elders. Acts 15.2,4,6,22, 23. (Acts 11. 30; Tit.1.5-9.)

f Churches (local). vs. 19-23,26-28; Acts 15.1,32, 36-41. (Acts 2. 41; Phil.1.1.)

g committed.

h Gal.2.12.

i Col.2.11;14.

j Lev.12.3.

k Phœnicia.

l Law (of Moses). vs.5, 10,11,28,29; Rom.2.12-27. (Ex.19.1; Gal.3.1-29.)

m question-ing.

n Election (personal). Acts 22.14. (Deut.7.6; 1 Pet.1.2.)

o Mt.16.19. Peter used the keys first for the Jews on the day of Pentecost; secondly, in the house of Cornelius for the Gentiles. But Paul was distinctively the apostle to the Gentiles. Gal.2.7,8.

p Gospel. Acts 16.10. (Gen. 12.1-3; Rev.14.6.)

q Temptation. Acts 20.19. (Gen.3.1; Jas.1.14.)

the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

The questions at issue.

5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

6 And the apostles and elders came together for to consider of this matter.

Peter's argument for Christian liberty: why put under law those to whom God has given the Spirit?

7 And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

Paul and Barnabas testify.

12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

James declares the result: (1) the outcalling of the Gentiles agrees with the promises to Israel.

13 And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:

14 Simeon hath declared how God

¹ Dispensationally, this is the most important passage in the N.T. It gives the divine purpose for this age, and for the beginning of the next. (1) The taking out from among the Gentiles of a people for His name, the distinctive work of the pres-

at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of ^bDavid, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the ^cLord, and all the Gentiles, upon whom my name is called, saith the Lord, ^dwho doeth all these things.

18 Known unto God are all his works from the beginning of the ^eworld.

(2) *The Gentiles are not under the law.*

19 ^fWherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

22 Then pleased it the apostles and elders with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:

23 And they wrote *letters* by them after this manner: The apostles and ^gelders and brethren send greeting unto the brethren which

A.D. 52.

a Lit. for the first time, i.e. in the house of Cornelius. vs.8-11; Acts 10.34-48; 11.12-18.

b Kingdom (N.T.) vs. 14-17; Rev.3.21. (Lk.1.31-33; 1 Cor.15.24.)

c Jehovah. vs. 16,17; Amos 9.11,12.

d Israel (prophecies). vs.14-17; Rom.9.1-8. (Gen.12.2,3; Rom.11.26.)

e i.e. ages. f judgment. g Elders. vs.2, 4,6,22,23; Acts 16.4. (Acts 11.30; Tit.1.5-9.)

h Gal.5.2,4. i Mt.5.17,20; Col.2.14; Heb.10.1.

j Acts 13.50; 14.19; 1 Cor. 15.30; 2 Cor. 11.23,26.

k Holy Spirit (N.T.) vs.8, 28; Acts 16.6, 7. (Mt.1.18; Acts 2.4.)

l things sacrificed. m 1Cor.8.; 10.19-22.

n Gen.9.4; Lev.22.8.

o 1 Cor.5.1,13; 7.2; 1 Thes. 4.3-8.

p It shall be well with you.

q Acts 11.23. r 1 Cor.14.3 defines the N.T. gift of prophecy.

are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, ^hsubverting your souls, saying, Ye must be circumcised, and keep the law: ⁱto whom we gave no such commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul.

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

But Gentile believers must not give offence to godly Jews.

28 For it seemed good to the ^kHoly Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from ^lmeats offered to ^midols, and from blood, and from ⁿthings strangled, and from ^ofornication: from which if ye keep yourselves, ^pye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 Which when they had read, ^qthey rejoiced for the consolation.

32 And Judas and Silas, being ^rprophets also themselves, exhorted the brethren with many words, and confirmed ^sthem.

33 And after they had tarried ^tthere a space, they were let go in

ent, or church-age. The church is the *ecclesia*—the “called-out assembly.” Precisely this has been in progress since Pentecost. The Gospel has never anywhere converted all, but everywhere has called out *some*. (2) “After this [viz. the out-calling] I will return.” James quotes from Amos 9. 11, 12. The verses which follow in Amos describe the final regathering of Israel, which the other prophets invariably connect with the fulfilment of the Davidic Covenant (e.g. Isa.11. 1, 10-12; Jer. 23. 5-8). (3) “And will build again the tabernacle of David,” i.e. re-establish the Davidic rule over Israel (2 Sam. 7. 8-17; Lk. 1. 31-33). (4) “That the residue of men [Israelites] may seek after the Lord” (cf. Zech. 12. 7, 8; 13. 1, 2). (5) “And all the Gentiles,” etc. (cf. Mic. 4. 2; Zech. 8. 21, 22). This is also the order of Rom. 11. 24-27.

1 The scope of the decision goes far beyond the mere question of circumcision. The whole question of the relation of the law to Gentile believers had been put in issue (v. 5), and their exemption is declared in the decision (vs. 19, 24). The decision might be otherwise stated in the terms of Rom. 6. 14: “Ye are not under the law, but under grace.” Gentile believers were to show grace by abstaining from the practices offensive to godly Jews (vs. 20, 21, 28, 29; cf. Rom. 14. 12-17; 1 Cor. 8. 1-13).

peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 ^aPaul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

Paul's second missionary journey: Silas chosen.

36 And some days after ^bPaul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.

37 And Barnabas ^cdetermined to take with them ^dJohn, whose surname was Mark.

38 But Paul thought not good to take him with them, who ^edeparted from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so ^fBarnabas took Mark, and sailed unto ^gCyprus;

40 And Paul chose Silas, and departed, ^hbeing recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, ⁱconfirming the churches.

CHAPTER 16.

Paul finds Timothy.

THEN came he to ^jDerbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain ^kwoman, which was a Jewess, and believed; but his father was a Greek:

2 Which was ^lwell reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and ^mcircumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and ⁿelders which were at Jerusalem.

5 And so were the churches ^oestablished in the faith, and increased in number daily.

A.D. 52.

^a Acts 11.26.

^b Acts 13.2.

^c was minded.

^d Acts 12.12,25;

13.5; Col.4.

10; 2 Tim.4.

11; Phm.24.

^e withdrew.

^f And is heard

of no more in

the Bible

story.

^g Acts 4.36;

13.4.

^h Cf. Acts 13.3

with 14.26.

ⁱ Churches

(local). vs.1-

32,36-41; Acts

18.22. (Acts 2.

41; Phil.1.1.)

^j Acts 14.6.

^k 1 Cor.7.14;

Eph.6.4; 2

Tim.1.5; 3.15.

^l 1 Tim.3.7;

3 John 12.

^m 1 Cor.9.19,

20; Gal.2.3;

5.6; 6.15.

ⁿ Elders. Acts

20.17. (Acts

11.30; Tit.

1.5-9.)

^o strength-

ened.

^p Holy Spirit

(N.T.). vs.

6,7; Acts 18.

25. (Mt.1.18;

Acts.2.4.)

^q R.V. adds of

Jesus, as in

the best

authorities.

^r beseeching

him. Here the

Gospel turns toward

Europe.

^s 2 Cor.2.13.

^t Gospel. Acts

20.24. (Gen.

12.1-3; Rev.

14.6.)

^u Phil.1.1.

^v i.e. a Roman

colony.

^w might le-

gally, i.e. a

legal meet-

ing-place for

Jews where

there was no

synagogue.

^x John 6.44;

Acts 11.18;

2 Cor.4.6.

^y by Paul.

^z 2 Sam.20.16-

22; Phil.4.3;

2 John 4.11.

^{aa} Gen.19.3; 33.

11; Jud.19.21;

Lk.24.29;

Heb.13.2.

^{bb} Gr. a spirit,

a Python.

^{cc} Acts 19.24.

The Spirit guides: the Macedonian vision.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the ^dHoly Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit ^esuffered them not.

8 And they passing by Mysia came down to Troas.

9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and ^fprayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately ^gwe endeavoured to go ^hinto Macedonia, assuredly gathering that the Lord had called us for to preach the ⁱgospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

Paul and Silas at Philippi.

12 And from thence to ^jPhilippi, which is the chief city of that part of Macedonia, ^kand a ^lcolony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where ^mprayer ⁿwas wont to be made; and we sat down, and spake unto the women which resorted ^othither.

The first convert in Europe.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard ^pus: whose ^qheart the Lord opened, that she attended unto the things which were spoken ^rof Paul.

15 And when she was baptized, and her household, she besought ^sus, saying, If ye have judged me to be ^tfaithful to the Lord, come into my house, and abide ^uthere. And ^vshe constrained us.

A demon cast out: Paul and Silas beaten.

16 And it came to pass, as we went to prayer, a certain damsel possessed with a ^{bb}spirit of divination met us, which brought her masters ^{cc}much gain by soothsaying:

17 The same followed Paul and

¹ The change here from "they," as in the preceding verses, to "we" indicates that at Troas Luke, the narrator, joined Paul's company.

us, and cried, saying, These men are the servants of the ^amost high God, which shew unto us the way of ^bsalvation.

18 And this did she many days. But Paul, being grieved, turned and said to the spirit, ^cI command thee in the name of Jesus Christ to come out of her. And he ^dcame out the same hour.

19 And when her masters ^esaw that the hope of their gains was gone, they caught Paul and Silas, and ^fdrew them into the marketplace unto the rulers,

20 And brought them to the ^gmagistrates, saying, These men, being Jews, ^hdo exceedingly trouble our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, and ⁱcommanded to beat ^{them}.

23 And when they had laid many stripes upon them, they cast ^jthem into ^jprison, charging the jailor to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

Conversion of the Philippian jailor.

25 And at midnight Paul and Silas ^kprayed, and sang praises unto God: and the prisoners ^lheard them.

26 And suddenly there was a great ^mearthquake, so that the foundations of the prison were shaken: and immediately all the ["]doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have ^okilled himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

The only condition of salvation.

30 And brought them out, and said, Sirs, ^pwhat must I do to be ^bsaved?

31 And they said, ^qBelieve ^ron the

A.D. 53.

^a Cf. Mt. 7.22, note. This marks the "spirit" (v.18) as being ^sa demon.

^b Rom. 1.16, note.

^c Mk. 5.8.

^d Miracles' (N.T.), vs. 16-18, 25, 26; Acts 19.11, 12. (Mt. 8.2, 3; Acts 28.8, 9.)

^e Acts 19.25, 26.

^f Gr. ^{dragged} probably by the feet. Cf. Acts 14.19.

^g Gr. ^{praetors}, Roman magistrates.

^h 1 Kl. 18.17; Acts 17.6.

ⁱ 2 Cor. 6.5; 11.23, 25; 1 Thes. 2.2.

^j Acts 8.3.

^k Lit. ^{were} ^{praying} and singing hymns.

^l ^{were} listening.

^m Acts 4.31; Rev. 6.12-17.

ⁿ Acts 5.19; 12.4-7.

^o Acts 12.19.

^p Acts 2.37; 2 Cor. 7.10.

^q Faith, Acts 27.25. (Gen. 3.20; Heb. 11.39.)

^r John 3.16; 6.28, 29; Acts 13.38, 39; Rom. 10.6-11; 1 Pet. 1.21.

^s Isa. 54.13; Acts 2.39; 11.14.

^t Acts 2.46; Rom. 15.13.

^u having believed God.

^v Gr. ^{lictors}.

^w v. 21; Acts 22.25-29; 23.6; 25.11, 12.

^x Lk. 8.37.

^y Acts 14.22; Phil. 2.1, 2.

^z v. 10; Lk. 4.16; Acts 9.20; 13.5, 14; 14.1; 16.13; 19.8.

^a the Christ, i.e.

that, according to the Scriptures,

the Messiah must die and

rise again.

That Jesus was

the Messiah was

the second part

of his argument.

^b Cf. Lk. 24.26, 46.

^c Resurrection.

vs. 3.31; Acts 20.

9, 12. (Job 19.25;

1 Cor. 15.52.)

^d Acts 18.5, 28.

^e were persuaded.

Lord Jesus Christ, and thou shalt be ^bsaved, and thy ^shouse.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed ^ttheir stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and ^trejoiced, ^wbelieving in God with all his house.

Paul refuses to depart privily.

35 And when it was day, the magistrates sent the ^wserjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being ^wRomans, and have cast ^{us} into prison; and now do verily; but let them come themselves and fetch us out.

38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

39 And they came and besought them, and brought ^tthem out, and ^xdesired ^tthem to depart out of the city.

40 And they went out of the prison, and entered into ^tthe house of Lydia: and when they had seen the brethren, they ^ycomforted them, and departed.

CHAPTER 17.

Founding of the church at Thessalonica. (Cf. 1 and 2 Thes.)

NOW when they had passed through Amphipolis and Apolonia, they came to Thessalonica, where was a synagogue of the Jews:

2 And Paul, ^zas his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

3 Opening and alleging, that ^aChrist must ^bneeds have suffered, and ^crisen again from the dead; and that this ^dJesus, whom I preach unto you, is Christ.

4 And some of them ^ebelieved, and consorted with Paul and Silas; and of the devout Greeks a great

multitude, and of the ^achief women not a few.

Jewish opposition at Thessalonica.

5 But the Jews which believed not, moved with envy, took unto them certain ^bblewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of ^dJason, and sought to bring them out to the people.

6 And when they found them not, they ^cdrew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

7 Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is ^efan-
other king, one Jesus.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

Paul and Silas at Berea.

10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming ^fthither went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all ^greadiness of mind, and ^hsearched the scriptures daily, whether those things were so.

12 ⁱTherefore many of them believed; also of ^jhonourable women which were Greeks, and of men, not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

Paul at Athens.

15 And they that conducted Paul brought him unto ^kAthens: and ^lreceiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 Now while Paul waited for them at Athens, his spirit was

A.D. 53.

^a Acts 13.50; Phil.4.3.

^b vile.

^c of the rabble.

^d Rom.16.21.

^e dragged.

Acts 16.19, ref.

^f Lk.23.2; John 12; 1 Pet.2.13.

^g Acts 16.14.

^h Lk.16.29; John 5.39; Acts 26.22,23.

ⁱ Illustrates John 5.46.

Believing the O. T. they

believed the Gospel.

^j Greek women of honourable estate.

^k Acts 18.5.

^l provoked within him as he

beheld the city full of idols.

^m reasoned.

ⁿ Disciples of

Epicurus,

B. C. 342-271, who abandoned

as hopeless the search by reason

for pure truth (cf. 18.38),

seeking instead true pleasure

through experience.

^o Disciples of

Zeno, B. C. 280, and Chrysippus,

B. C. 240. This philosophy was

founded on human self-

sufficiency, inculcated stern

self-repression, the solidarity of

the race, and the unity of Deity.

Epicureans and Stoicks divided

the apostolic world.

^p 1 Cor.2.2; 15.12.

^q Mars' hill.

^r the objects of

your worship

^s Rom.1.19-21;

1 Cor.1.21;

1 Thes.4.5.

^t The God who

made, etc.

^u i.e. earth.

^v Acts 7.48-50.

^w he served by.

Psa.50.8.

^x Gen.2.7; Num.16.

22; Isa.42.5;

Dan.5.23.

^y "blood" is not

in the best

manuscripts.

R. V. omits.

^z Deut.32.8.

^{aa} God, if haply,

etc.

^{bb} Psa.139.7-10;

Jer.23.23; 24;

Acts 14.17.

^{cc} Found in the

writings of

Aratus and

Cleantes.

stirred in him, when he saw the city wholly given to idolatry.

17 Therefore ^ddisputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the ^eEpicureans, and of the ^fStoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them ^gJesus, and the resurrection.

19 And they took him, and brought him unto ^hAreopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

The sermon from Mars' hill.

Theme: God will judge the world by Jesus Christ.

22 Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, ⁱTO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 'God that made the ^jworld and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is ^kworshipped with men's hands, as though he needed any thing, seeing he ^lgiveth to all life, and breath, and all things;

26 And hath made of one ^mblood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the ⁿbounds of their habitation;

27 That they should seek ^othe Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being; as certain also of your own poets have said, 'For we are also his offspring.

29 Forasmuch then as we are the

^{1a}offspring of God, we ought not to think that the Godhead is like unto ^bgold or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God winked at; but now commandeth all men every where to ^{2d}repent:

31 Because he hath appointed a ^cday, in the which he will ^djudge the ^eworld in righteousness by ^fthat man whom he hath ordained; ^gwhereof he hath given ^hassurance unto all ⁱmen, in that he hath ^jraised him from the dead.

32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee ^kagain of this ^lmatter.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

CHAPTER 18.

Paul at Corinth.

AFTER these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla: (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were ^mtentmakers.

Founding of the church at Corinth. (Cf. the Corinthian Epistles.)

4 And he reasoned in the synagogue every sabbath, and ⁿpersuaded the Jews and the Greeks.

A.D. 54.

^a Num.16.22; Lk.3.38.

^b Psa.115.4-7; Isa.40.18,19; Dan.3.1.

^c overlooked. Cf. Rom.3.25.

^d Repentance. (Mt.3.2.)

^e Day of judgment. Heb.9.27. (Mt.10.15; Rev.20.11.)

^f Judgments (the seven). Rom.8.1.R.V. (2 Sam.7.14; Rev.20.12.)

^g oikoumene = inhabited earth. (Lk.2.1.)

^h Assurance. Rom.8.29-34. (Isa.32.17; Jude 1.)

ⁱ v.18; Rom.1.4; Rev.1.18.

^j 1 Cor.1.18; 15.12.

^k Acts 5.38.39; 24.25.

^l Rom.16.3; 1 Cor.16.19; 2 Tim.4.19.

^m Acts 20.34;

ⁿ 1 Cor.4.12; 1 Thes.2.9; 2 Thes.3.8.

^o Gr. sought to persuade.

^o Or, constrained by the Word. Cf.2 Cor.5.14.

^p Cf. Acts 13.46;

^q Acts 13.45-47; 28.24-28;

^r Rom.11.11.15.

^s Titus Justus.

^t 1 Cor.1.14.

^u Acts 11.24; 13.48; contra, 17.34

^v wicked villany.

^w Acts 23.29; 25.19.

5 And when Silas and Timotheus were come from Macedonia, Paul was oppressed in the spirit, and testified to the Jews *that Jesus was Christ.*

6 And ^xwhen they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from ^yhenceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.

8 And ^zCrispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have ^{aa}much people in this city.

11 And he continued there a year and six months, teaching the word of God among them.

The careless Gallio.

12 And when Gallio was the ^{ab}deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat.

13 Saying, This fellow persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open ^{ac}his mouth, Gallio said unto the Jews, If it were a matter of wrong or ^{ad}wicked lewdness, O ye Jews, reason would that I should bear with you:

15 But if it be a question of words and names, and of your law,

¹ Gr. *genos* = "race." The reference is to the creation-work of God in which He made man (i.e. mankind, the race in Adam) in His own likeness, Gen. 1. 26, 27, thus rebuking the thought that "the Godhead is like unto gold," etc. The word "Father" is not used, nor does the passage affirm anything concerning fatherhood or sonship, which are relationships based upon faith, and the new birth. Cf. John 1. 12, 13; Gal. 3. 26; 4. 1-7; 1 John 5. 1.

² Repentance is the trans. of a Gr. word (*metanoia—metanoeo*) meaning, "to have another mind," "to change the mind," and is used in the N.T. to indicate a change of mind in respect of sin, of God, and of self. This change of mind may, especially in the case of Christians who have fallen into sin, be preceded by sorrow (2 Cor. 7. 8-11), but sorrow for sin, though it may "work" repentance, is not repentance. The son in Mt. 21. 28, 29 illustrates true repentance. Saving faith (Heb. 11. 39, note) includes and implies that change of mind which is called repentance.

look ye to it; for I will be no judge of such matters.

16 And he drove them from the judgment seat.

17 Then all the Greeks took ^aSosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio ^bcared for none of those things.

The author of Rom. 6. 14; 2 Cor. 3. 7-14; and Gal. 3. 23-28 takes a Jewish vow.

18 And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having ^cshorn *his* head in Cenchrea: for he had a vow.

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and ^dreasoned with the Jews.

20 When they desired *him* to tarry longer time with them, he consented not;

21 But bade them farewell, saying, I must by all means keep this feast that cometh in ^eJerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

22 And when he had landed at Cæsarea, and gone up, and ^fsaluted the church, he went down to Antioch.

23 And after he had spent some time ^gthere, he departed, and went over ^hall the country of Galatia and Phrygia in order, ⁱstrengthening all the disciples.

Apollos at Ephesus.

24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, and ^kmighty in the scriptures, came to Ephesus.

25 This man was ^linstructed in the way of the Lord; and being fervent in the ^jspirit, he spake and taught diligently the things of the Lord, knowing ^konly the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more ^lperfectly.

A.D. 54.

^a 1 Cor. 1.1.

^b Contra, John 19. 13-16; Acts 24. 26, 27.

^c Acts 21.24; Num. 6.18.

^d Acts 17.2, 3.

^e Rom. 1.10; 1 Cor. 4.19; Phil. 2.19, 24; Heb. 6.3; Jas. 4.15.

^f Churches (local). Acts 20. 7, 17-32, (Acts 2. 41; Phil. 1.1.)

^g 1 Thes. 3.2, 13. Col. 3.16.

^h taught by word of mouth, or, hearsay, i.e. not by revelation. Cf. Gal. 1.11, 12. The N.T. Scriptures were not then written.

ⁱ Holy Spirit. Acts 19.2, 6. (Mt. 1.18; Acts 2.4.)

^j Acts 19.4. Or, thoroughly.

^k encouraged him and wrote. powerfully confuted.

^l Apollos' ministry seems to have gone no further; Jesus was the long expected Messiah. Of Paul's doctrine of justification through the blood, and sanctification through the Spirit, he seems at that time to have known nothing. See Acts 19.3-6.

^m said unto them, Did ye receive the Holy Spirit when ye believed?

ⁿ Holy Spirit. vs. 2, 6; Acts 20. 23, 28. (Mt. 1.18; Acts 2.4.)

^o Lit. received ye the Holy Spirit when ye believed?

^p Repentance. Acts 20. 21. (Mt. 3.2; Acts 17.30.)

^q Acts 8.15.

27 And when he was disposed to pass into Achaia, the brethren ^mwrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

28 For he ⁿmightily convinced the Jews, and ^othat publickly, shewing by the scriptures ^pthat Jesus was ^qChrist.

CHAPTER 19.

Paul at Ephesus: the disciples of John become Christians.

AND it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

2 He ^ssaid unto them, ^tHave ye received the 'Holy Ghost ^usince ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of ^vrepentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard this, they were baptized in the ^wname of the Lord Jesus.

6 And when Paul had laid *his* hands upon them, the 'Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

Paul in the synagogue at Ephesus; and in the school of Tyrannus.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

¹ Not as in A.V., "since ye believed," but as in R.V. and *marg.*: "Did ye receive the Holy Spirit when ye believed?" Paul was evidently impressed by the absence of spirituality and power in these so-called disciples. Their answer brought out the fact that they were Jewish proselytes, disciples of John the Baptist, looking forward to a coming King, not Christians looking backward to an accomplished redemption. See Rom. 8. 9; 1 Cor. 6. 19; Eph. 1. 13, *marg.*

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

Miracles by Paul.

11 And God wrought special ^amiracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of one Sceva, a Jew, *and* chief of the priests, which did so.

15 And the evil spirit answered and said, ^bJesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and shewed their deeds.

19 Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

20 So mightily grew the word of God and prevailed.

21 After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministered unto him, ^bTimotheus and ^bErastus; but he himself stayed in Asia for a season.

The uproar of the silversmiths at Ephesus.

23 And the same time there arose no small stir ^mabout that way.

24 For a certain man named Demetrius, a silversmith, which made

A.D. 56.

a Miracles
(N.T.) Acts
28.3-6,8,9.
(Mt.8.2,3;
Acts 28.8,9.)

b Mk.1.23,24;
Acts 16.16-18;
Jas.2.19.

c The sons of Sceva sought to imitate a power to which they were strangers, only to their own confusion. This striking witness from another side caused fear to fall on all.

d Lk.11.21,22;
contra,

e 1 John 4.4.

f Lk.1.65; 7.16;
Acts 5.5,11.

g Mt.3.6; 1 Cor.
14.24,25.

h magical.

i Acts 6.7; 12.
24; 1 Cor.16.

j 8, 9.

i.e. in his own mind.

Cf. Acts 20.

22, note.

j Rom.1.13;

15.22-29.

k 1 Tim.1.2.

l Rom.16.23;

2 Tim.4.20.

m concerning the Way, i.e.

Christ. John

14.6.

n Acts 16.16,19.

o Acts 17.29;

Rev.13.14, 15.

p oikoumenē

= inhabited earth. (Lk.

2.1.)

q Gr. Artemis.

Not anciently of the Greek

pantheon; but an Eastern

goddess. Cf.

Jud.2.13.

note. But

Diana of the Ephesians

was rather a particular

image of Artemis, reputed

to have fallen from heaven;

v.35.

r Acts 20.4.

s Acts 20.4; 27.

t Col.4.10, cf.

1 Tim.1.20;

2 Tim.4.14.

u Acts 17.21.

v Rom.2.22; cf.

1 Thes.1.9

with 1 Cor.1.

23, 24.

silver shrines for Diana, brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be ^{no} gods, which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

35 And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are ^{neither} rob-

bers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

39 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

CHAPTER. 20.

Paul's last visit to Jerusalem: (1) he goes into Macedonia and Greece.

AND after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into ^bMacedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into ^cGreece,

3 And there abode three months. And when ^dthe Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia ^eSopater of Berea; and of the Thessalonians, ^fAristarchus and Secundus; and ^gGaius of Derbe, and ^hTimotheus; and of Asia, ⁱTychicus and ^kTrophimus.

5 These going before tarried for us at Troas.

(2) Paul at Troas.

6 And ^lwe sailed away from Philippi after the ^mdays of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7 And upon ⁿthe first day of the week, when the ^odisciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in ^pthe upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep:

A.D. 59.

^a Acts 21.31,32.

^b 1 Cor.16.5;

1 Tim.1.3.

^c Acts 17.15;

18.1.

^d Or, a plot

against him

by the Jews.

^e Acts 9.23;

23.12; 25.3;

^f Cor.11.26.

^g Rom.16.21.

^h Acts 19.29.

ⁱ Rom.16.23;

3 John 1.

^j Acts 19.22.

^k Eph.6.21;

Col.4.7,8;

2 Tim.4.12;

Tit.3.12.

^l Acts 21.29;

2 Tim.4.20.

^m From the use

of the pro-

noun, Luke

here rejoins

the apostle.

ⁿ Acts 12.3;

18.18.

^o It was the

breaking of

bread for

which the dis-

ciples were as-

sembled. The

passage indi-

cates the use

by the aposto-

lic churches

of the first

day, not the

seventh. Cf.

1 Cor.16.2.

^o Mt.26.26-28;

Acts 2.42; 1

Cor.11.23-33.

^p Acts 1.13.

^q 1 Ki.17.21,22;

2 Ki.4.34,35;

Acts 9.40,41;

^r Make ye no

ado.

^s Resurrec-

tion. vs.9-12;

Acts 24.14,15;

21. (Job 19.

25; 1 Cor.

15.52.)

^t that he

might not

have to.

^u Acts 2.1; 19.

21; Gal.4.

10,11.

^v Elders.

Acts 21.18;

(Acts 11.30;

Tit.1.5-9.)

^w Tempta-

tion. 1 Cor.

7.5. (Gen.3.1;

Jas.1.14.)

^x shrank not

from de-

claring.

^y Repentance.

Acts 26.20.

(Mt.3.2;

Acts 17.30.)

and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing him said, "Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

(3) From Troas to Miletus.

13 And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Troygilium; and the next day we came to Miletus.

16 For Paul had determined to sail by Ephesus, ^zbecause he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

(4) Paul and the Ephesian elders.

17 And from Miletus he sent to Ephesus, and called the ^zelders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and ^ztemptations, which befall me by the lying in wait of the Jews:

20 And how I ^zkept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, ^zrepentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, I go bound

in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 For I have not shunned to declare unto you all the counsel of God.

28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, I command you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive.

A.D. 60.

a Or, I hold not my life of any account, as unto myself, in comparison with accomplishing my course. See

1 Cor. 9.26; Phil. 3.13,14; 2 Tim. 4.7,8.

b Gospel. Rom. 1.1,9,15,16. (Gen. 1.2-1; Rev. 14.6.)

c Ezek. 3.17.

d 2 Cor. 4.2; Gal. 1.10.

e 1 Cor. 9.27; Col. 4.17; 1 Tim. 4.16.

f Isa. 40.11; Lk. 12.32.

g Holy Spirit, vs. 23,28; Acts 21.4, 11. (Mt. 1.18; Acts 2.4.)

h Sacrifice (of Christ). Rom. 3.25. (Gen. 4.4; Heb. 10.18.)

i The two sources of the apostasy: false teachers from without

(2 Cor. 11.13-15; 2 Pet. 2.1-3); ambitious leaders from within

(3 John 9.10; Rev. 2.6,15).

Also, 1 Tim. 1.20; 1 John 2.19.

j 1 Tim. 1.19,20; 2 Tim. 1.15; 1 John 2.19.

k Churches (local), vs. 7,17-32; Rom. 16.1-5, 23. (Acts 2.41; Phil. 1.1.)

l Sanctify, holy persons) (N.T.). Acts 26.18. (Mt. 4.5; Rev. 22.11.)

m In all things I have given you an example.

n Lk. 14.12.

o Cos.

p come in sight of.

q Lit. set foot in. Not, as in Acts 20.23, a warning of danger, but now an imperative command. See Acts 22.17, 18.

r Acts 6.5; 8.5.

36 And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

CHAPTER 21.

(5) From Miletus to Tyre.

AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Pataræ:

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

(6) The Holy Spirit forbids Paul to go to Jerusalem.

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.

¹ Cf. Acts 21.4. In Acts 20.22 Paul's own spirit (1 Thes. 5.23, note) is meant; in Acts 21.4 the Holy Spirit. Paul's motive in going to Jerusalem seems to have been his great affection for the Jews (Rom. 9.1-5), and his hope that the gifts of the Gentile churches, sent by him to poor saints at Jerusalem (Rom. 15.25-28), would open the hearts of the law-bound Jewish believers to the "gospel of the grace of God" (Acts 20.24).

(7) The Holy Spirit again warns Paul.

10 And as we tarried there many days, there came down from Judæa a certain prophet, named Agabus.

11 And ^awhen he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the ^bHoly Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ^cready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

(8) Paul at Jerusalem.

14 And when he would not be persuaded, we ceased, saying, The ^dwill of the Lord be done.

15 And after those days we took up our ^ecarriages, and went up to Jerusalem.

16 There went with us also certain of the disciples of Cæsarea, and brought with them one Mnason of Cyprus, an ^fold disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

Paul takes a Jewish vow involving a Jewish sacrifice. (Cf. Heb. 10. 2, 9-12.)

18 And the day following Paul went in with us unto James; and all the ^gelders were present.

19 And when he had saluted them, he ^hdeclared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many ⁱthousands of Jews there are which believe; and ^jthey are all zealous of the law:

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise ^ktheir children, neither to walk after the customs.

A.D. 60.

^a coming to us and taking Paul's girdle he bound his own feet and hands.

^b Holy Spirit. vs.4,11; Acts 28.25. (Mt. 18; Acts 2.4.)

^c Rom.1.15; 2 Tim.4.6.

^d Mt.6.10; 26.42.

^e baggage.

^f early

^g Elders. Phil. 1.1. (Acts 1.13; 30; Tit.1.5-9.)

^h rehearsed one by one.

ⁱ Gr. myriads.

^j Cf. Rom.10. 2-4; Gal.1.14.

^k Probably according to Num.6.1-7. Cf. Col.2. 14-17.

^l Lit. spend something on them.

^m Lit. art keeping in the ranks, guarding the law. Cf. Rom.10.1-12.

ⁿ Contra, Acts 21.4 (cf. Gal.2.2-6). See Rom.3.9, 10,19,20,28; 4.3-5; 5.1,2; 6. 14; 7.1-4,6; 8. 3,4; Gal.2.15, 16,18,19; 3. 10,24,25; 4. 9-11,21-31; Phil.3.7-9; Heb.9.14,15, 28; 10.1-4,17, 18; 13.11-14.

^o Sanctify, holy (things) (N.T.). Rom. 1.2. (Mt.4.5; Rev.22.11.)

^p dragged. Acts 14.19; 16.19.

^q 2 Cor.11.23.

^r Acts 23.27; 24.7.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a ^svow on them;

24 Them take, and purify thyself with them, and be at ^tcharges with them, that they may shave ^utheir heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also ^vwalkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written ^wand concluded that they observe no such thing, save only that they keep themselves from ^xthings offered to idols, and from blood, and from strangled, and from fornication.

26 Then ^yPaul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an ^zoffering should be offered for every one of them.

Paul seized in the temple by the Jews.

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: This is the man, that teacheth all ^{aa}men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this ^{ab}holy place.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and ^{ac}drew him out of the temple: and forthwith the doors were shut.

31 And as they went ^{ad}about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32 ^{ae}Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

Paul bound with chains.

33 Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, *"Away with him."*

37 And as Paul was to be led into the castle, he said unto the *chief captain*, *May I speak unto thee?* Who said, *Canst thou speak Greek?*

38 Art not thou *that Egyptian*, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a *citizen* of no mean city: and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

CHAPTER 22.

Paul's defence before the multitude: recounts his conversion.
(Cf. Acts 9. 1-18; 26. 9-18.)

MEN, brethren, and fathers, hear ye my defence *which I make* now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith.)

3 I am *verily* a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of *Gamaliel*, and *taught* according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

4 And I *persecuted* this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear

A.D. 60.

me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, *to bring them* which were there bound unto Jerusalem, for to be punished.

6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest *thou* me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me *saw* indeed the light, and were afraid; but *they heard not the* voice of him that spake to me.

10 And I said, What shall I *do*, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath *chosen* thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

15 For *thou* shalt be his witness unto all men of what thou hast seen and heard.

16 And now why tarriest thou? arise, and be baptized, and *wash* away thy *sins*, calling on the name of the Lord.

The Lord had warned Paul to keep away from Jerusalem.

17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18 And saw him saying unto me, Make haste, and get thee quickly *out of Jerusalem*: for they will not receive thy testimony concerning me.

19 And I said, Lord, *they know*

that I imprisoned and beat in every synagogue them that believed on thee:

20 And when the blood of thy martyr Stephen was shed, ^aI also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: ^bfor I will send thee far hence unto the Gentiles.

22 ^cAnd they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off *their* clothes, and threw dust into the air.

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know ^dwherefore they cried so against him.

Paul a Roman citizen.

25 And ^eas they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a ^fRoman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this ^gfreedom. And Paul said, But I ^hwas free born.

29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

CHAPTER 23.

Paul before the Sanhedrin.

AND Paul, earnestly beholding the council, said, Men and brethren, ⁱI have lived in all good

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conscience before God until this day.

2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

3 ^kThen said Paul unto him, God shall smite thee, thou whited wall, for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by, said, Revilest thou God's high priest?

5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, ^lThou shalt not speak evil of the ruler of thy people.

Paul appeals to the Pharisees.

6 But when Paul perceived that the one part were ^mSadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great ⁿcry: and the ^oscribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

The Lord's grace to Paul.

11 And the night following the Lord ^pstood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

The conspiracy to kill Paul.

12 And when it was day, ^qcertain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 ^bThen Paul called one of the centurions unto *Him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took *him* by the hand, and went with *him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain then let the young man depart, and charged *him*, See thou tell no man that thou hast shewed these things to me.

Paul sent to Felix at Cæsarea.

23 And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24 And provide them beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner:

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26 Claudius Lysias unto the most excellent governor Felix sendeth greeting.

27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their council:

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of ^cCilicia;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

CHAPTER 24.

Paul before Felix.

AND after five days ^dAnanias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.

(The accusation.)

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man a pestilent ^afellow, and a mover of sedition among all the Jews throughout the ^bworld, and a ring-leader of the sect of the Nazarenes: 6 Who also hath gone about to profane the temple: whom we took, and would have ^cjudged according to our law.

7 But the chief ^ccaptain Lysias came upon us, and with great violence took him away out of our hands.

8 Commanding his accusers ^fto come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

(Paul's defence before Felix.)

10 Then Paul, after that ^ethe governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer ^hfor myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up ⁱto Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they ^jprove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God ^kof my fathers, believing all things ^lwhich are written in the law and in the prophets:

15 And have ^mhope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, ⁿto have always a conscience void of offence toward God, and toward men.

17 Now after many years ^oI came to bring alms to my nation, and offerings.

18 ^pWhereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here

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a 1 Pet. 2.12, 19.
b oikoumenē
= inhabited earth (Lk. 2.1).

c Acts 21.28.

d John 18.31.

e Acts 21.33.

f Acts 23.30.

g Felix made procurator over Judaea, A.D. 53.

h 1 Pet. 3.15.

i Acts 21.15.

j 1 Pet. 3.16.

k 2 Tim. 1.3.

l Acts 26.22, 23;
Lk. 24.27.

m Acts 23.6;
26.6, 7; 28.20.

n Acts 23.1.

o Acts 11.29, 30.

p Acts 21.26.

q Resurrec-
tion. vs. 14,
15, 21; Rom. 8.
10, 11. (Job
19.25; 1 Cor.
15.52.)

r concerning
the Way.
See John 14.6.

s Rom. 10.10,
note.

t becoming
afraid;
Gr. empho-
bos, afraid.

u But when
two years
were ful-
filled, Felix
was suc-
ceeded by
Porcius Festus; and de-
siring to
gain favour
with the
Jews, Felix
left Paul in
bonds.

v Mk. 15.15.

w Acts 23.
14, 15.

before thee, and object, if they had ought against me.

20 Or else let these same ^{here} say, if they have found any evil doing in me, while I stood before the council.

21 Except it be for this one voice, that I cried standing among them, Touching the ^qresurrection of the dead I am called in question by you this day.

22 And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

(Paul before Felix the second time.)

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

The silent two years at Cæsarea.

27 ⁿBut after two years Porcius Festus came into Felix' room: and Felix, willing to ^oshew the Jews a pleasure, left Paul bound.

CHAPTER 25.

Paul before Festus.

NOW when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem.

2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul

should be kept at Cæsarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them ^amore than ten days, he went down unto Cæsarea; and the next day sitting on the judgment seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, ^bwhich they could not prove.

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor ^cyet against Cæsar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

Paul appeals to Cæsar.

10 Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. ^dI appeal unto Cæsar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.

13 And after certain days king Agrippa and Bernice came unto Cæsarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

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17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of ^etheir own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of questions, I asked ^fhim whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be ^greserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment ^hPaul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and ⁱalso here, crying that he ought not to live any longer.

25 But when I found that he had committed ^jnothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before ^kthee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes ^llaid against him.

CHAPTER 26.

Paul's defence before Agrippa.
(Cf. Acts 9. 1-18; 22. 1-16.)

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched

forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which ^aknew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a ^bPharisee.

6 And now I stand and am judged for the hope of the ^dpromise made of God unto our fathers:

7 Unto which ^cpromise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be ^ethought a thing incredible with you, that God should raise the dead?

9 I ^fverily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did ^gin Jerusalem: and many of the saints did I shut up in prison, having received ^hauthority from the chief priests; and when they were put to death, I gave my ⁱvoice against them.

11 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

12 Whereupon as I ^jwent to Damascus with authority and commission from the chief priests,

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I ^kheard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the ^lpricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

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*a Foreknow-
ledge, trans.
foreknow.
Rom.8.29.
(Acts 2.23;
1 Pet.1.20.)*

b Acts 22.3.

c Acts 23.6.

d Acts 13.32,33;

Gen.3.15; 22.

18; 49.10.

*e judged a
thing in-
credible
with you, if
God doth
raise the
dead?*

f John 16.2;

1 Tim.1.13.

g Acts 8.1,3;

Gal.1.13.

h Acts 9.14.

i vote.

j Acts 9.3.

k Cf. Acts 9.

7, note.

l goads.

m Satan.

Rom.16.20.

(Gen.3.1; Rev.20.10.)

n Sin. Rom.3.

23, note.

o Sanctify,

*holy (per-
sons) (N.T.).*

Rom.12.1.

(Mt.4.5; Rev. 22.11.)

p Repentance.

Rom.2.4.

(Mt.3.2; Acts 17.30.)

*q the Christ
must suffer.*

See Acts 3.

18, ref.; 17.3,

ref.

r Lit. Thou art

raving, Paul!

thy great

learning is

turning thee

round into

*raving mad-
ness.*

s Jas.2.19.

t R.V. With

but little

persuasion

*thou would-
est faint*

make me a

Christian.

The answer

might be

paraphrased:

"It will re-

quire more

than this,"

etc., or, "A

little more

and you will

make," etc.

Lit. both in

a little and

in much.

th
a/b

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and ^lfrom the Gentiles, unto whom now I send thee,

18 To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of "Satan unto God, that they may receive forgiveness of "sins, and inheritance among them which are ^osanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should ^prepent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill me.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23 That ^qChrist should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art ^rbeside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, 'Almost thou persuadest me to be a Christian.'

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were ^sboth almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken,

the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, ^{if} he had not appealed unto Cæsar.

CHAPTER 27.

Paul is sent to Rome.

AND when it was determined that ^a we should sail into Italy, they delivered ^bPaul and certain other prisoners unto one named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one ^dAristarchus, a Macedonian of Thessalonica, being with us.

3 And the next day we touched at Sidon. And ^eJulius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under ^fCrete, over against Salmone;

8 And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because the ^gfast was now already past, Paul admonished them,

10 And said unto them, Sirs, I ^hperceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more

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part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the south west and north west.

13 And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete.

The storm.

14 But not long after there arose against it a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let her drive.

16 And running under a certain island which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should ^kfall into the quicksands, strike sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next day they lightened the ship;

19 And the third day we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

The moral ascendancy of Paul.

21 But after long abstinence Paul stood forth in the midst of them, and said, 'Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now ^mI exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship.

23 For there stood by me this night ⁿthe angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: for I ^obelieve God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight

^a Acts 23.11; 25.11.

^b Acts 25.12, 25.

^c Commander of 100 soldiers.

^d Acts 19.29.

^e Acts 24.23; 28.16.

^f Tit.1.5,12.

^g The fast was on the tenth day of the seventh month. Lev. 23.27,29.

^h Amos 3.7.

ⁱ Or, beat.

^j Psa.107.25.

^k be cast upon the Syrtis.

^l vs.9,10.

^m 1 Sam.30.6; Psa.112.7; 2 Cor.1.4; 4.8,9.

ⁿ an angel of the God whose I am, whom also I serve. Heb. 1.4, note.

^o Faith. Rom. 1.16. (Gen.3.20; Heb.11.39.)

the shipmen deemed that they drew near to some country;

28 And sounded, and found it twenty ^afathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms.

29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the ^bshipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, ^cExcept these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take some meat: ^dfor this is for your health: ^efor there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took some meat.

37 And we were in all in the ship ^ftwo hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part ^hwas broken with the violence of the waves.

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42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save ⁱPaul, kept them from *their* purpose; and commanded that they which could swim should cast themselves first *into the sea*, and get to land:

44 And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

CHAPTER 28.

The landing on Melita: miracle of the viper's bite. (Cf. Mk. 16. 18.)

AND when they were escaped, then they knew that the island was called Melita.

2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet ^mvengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

Miracle of the healing of Publius' father.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who also honoured us with many honours; and when we de-

^a One fathom = between 6 and 7 ft.

^b sailors were seeking to flee out of the ship and had lowered the boat.

^c v.22; Ezk.36. 36,37; Lk.4. 9,12.

^d Mt.15.32.

^e Mt.10.30; Lk.21.18.

^f Some ancient authorities read, about threescore and sixteen souls.

^g Or, cut the anchors, they left them in the sea, etc.

^h began to break up.

ⁱ Prov.16.7.

^j v.22; Psa. 107.28.30; 2 Cor.1.8,10.

^k Heb.13.2.

^l Miracles (N.T.) vs.3-6,8,9. (Mt.8. 2,3.)

^m justice.

ⁿ Jas.5.14,15.

^o Acts 19.11; Mk.16.18; 1 Cor.12.9, 28.

parted, they laded *us* with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried *there* three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when *a* the brethren heard of us, they came to meet us as far as *b* Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

Paul arrives at Rome.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with *a* a soldier that kept him.

Paul in Rome: his ministry there to the Jews.

17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who, when they had examined me, would have let *me* go, because there was no cause of death in me.

19 But when the Jews spake against *it*, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of.

20 For this cause therefore *have* I called for you, to see *you*, and to speak with *you*: because that for the 'hope of Israel I am bound with this *chain*.

A.D. 63.

a Rom.1.8,12.
b the market of Appius.

c Josh.1.6,7,9;
1 Sam.30.6;
Psa.27.14.

d the soldier that guarded him. Acts 24.23; 27.3.

e Acts 21.33.
f Acts 26.31.

g Acts 25.11.
h did I entreat you to see and speak with me.

i Acts 26.6,7.

j Eph.3.1;
6.20; 2 Tim.
1.8,12.

k Lk.2.34;
1 Pet.2.12;
4.14.

l Acts 17.3;
Gen.49.10;
Num.24.17;
Mal.3.1; 4.2;
Lk.24.27;
John.1.45; 5.
39; Rev.19.
10.

m Cf. Acts 13.
46; 18.6.

n Holy Spirit.
Rom.1.4.
(Mt.1.18;
Acts 2.4.)

o Inspiration.
Rom.16.25,
26. (Ex.4.15;
Rev.22.19.)

p 2 Cor.4.4,6.

q vs.26,27;
Isa.6.9,10

r i.e. turn again.

s Rom.1.16,
note

t Acts 20.25;
Eph.6.19;
Phil.1.13,14.

21 And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that *every* where it is spoken against.

23 And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

Paul turns to the Gentiles.

25 And *when* they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the *"Holy Ghost"* by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the *'salvation of God* is sent unto the Gentiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in *his* own hired house, and received all that came in unto him.

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

¹ It has been much disputed whether Paul endured two Roman imprisonments, from A.D. 62 to 68, or one. The tradition from Clement to Eusebius favours two imprisonments with a year of liberty between. Erdman (W.J.) has pointed out that the leaving of Trophimus sick at Miletus, mentioned in 2 Tim. 4. 20, could not have been an occurrence of Paul's last journey to Jerusalem, for then Trophimus was not left (Acts 20. 4; 21. 29), nor of the journey to Rome to appear before Cæsar, for then he did not touch at Miletus. To make this incident possible there must have been a release from the first imprisonment, and an interval of ministry and travel.

With My Whole Heart - With all my heart

"with my whole heart"

If we truly expect God to respond to us, we must be willing to make the commitment to Him **with our whole heart.**

This means making a commitment to Him with our ENTIRE, or ALL of our heart. Many people do not want to be **truly** committed to God. They simply want God to rescue them at that moment, so that they can continue to ignore Him and refuse to do what they should. God knows those who ask help sincerely and those who do not. God knows each of our thoughts. God knows our true intentions, the intentions we consciously admit to, and the intentions we may not want to admit to. God knows us better than we know ourselves. When we are truly and honestly and sincerely praying to find God, and wanting Him with all of our heart, or with our whole heart, THAT is when God DOES respond.

What should people do if they cannot make this commitment to God, or if they are afraid to do this ?
Pray :

Lord God, I do not know you well enough, please help me to know you better, and please help me to understand you. Change my desire to serve you and help me to want to be committed to you with my whole heart. I pray that you would send into my life those who can help me, or places where I can find accurate information about You. Please preserve me and help me grow so that I can be entirely committed to you. In the name of Jesus, Amen.

Here are some verses in the Bible that demonstrate that God responds to those who are committed with their whole heart.

(Psa 9:1 KJV) To the chief Musician upon Muthlabben, A Psalm of David. I will praise thee, O LORD with my whole heart ; I will show forth all thy marvellous works.

(Psa 111:1 KJV) Praise ye the LORD. I will praise the LORD with my whole heart , in the assembly of the upright, and in the congregation.

(Psa 119:2 KJV) Blessed are they that keep his testimonies, and that seek him with my whole heart .

(Psa 119:10 KJV) With my whole heart have I sought thee: O let me not wander from thy commandments.

(Psa 119:34 KJV) Give me understanding, and I shall keep thy law; yea, I shall observe with my whole heart .

(Psa 119:58 KJV) I entreated thy favour with my whole heart : be merciful unto me according to thy word.

(Psa 119:69 KJV) The proud have forged a lie against me: but I will keep thy precepts with my whole heart .

(Psa 119:145 KJV) KOPH. I cried with my whole heart ; hear me, O LORD: I will keep thy statutes.

(Psa 138:1 KJV) A Psalm of David. I will praise thee with my whole heart : before the gods w ill I sing praise unto thee.

(Isa 1:5 KJV) Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

(Jer 3:10 KJV) And yet for all this her treacherous sister Judah hath not turned unto me *with her whole heart* , but feignedly, saith the LORD.

(Jer 24:7 KJV) And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart .

(Jer 32:41 KJV) Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

I Peter 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

II Timothy 2: 15 Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Christian Conversions - According to the Bible - Can NEVER be forced .

Any Conversion to Christianity which would be "Forced" would NOT be recognized by God. It is in His True and KIND nature, that those who come to Him and choose to believe in Him, must come to Him OF THEIR OWN FREE WILL .

**Don't Let anyone tell you that Christians support
Forced Conversions.**

That is False. True Christianity is NEVER forced.

Core Universal Rights

The right to believe, to worship and witness

The right to change one's belief or religion

The right to join together and express one's belief

PROPHECY, THE END of DAYS, and the WORLD in the Next Few Years.

What you may need to know

There is much talk these days in the Islamic world about the Time of Jacob, also known as the End Times or the End of Days ⁱ.

The records of Christianity and the records of Islam both seem to speak about the End Times. But the records of the Old and New Testaments have a record in the area of prophecy of events that are predicted to occur hundreds of years before they happen, and that record is 100% accurate.

According to Christianity, in order for a prophet or a writer or an author to truly be a prophet of God, that individual must be 100% correct 100% of the time.

This standard is applied to the Old and New Testaments (the Bible), and the verdict is that the Bible is 100% accurate, 100% of the time. History and Archeology confirms this, for those with the patience And courage to seek truth and accuracy.

What has been done sometimes in the name of Christianity, is not always good. But true Christians and Christian examples remain strong, solid and encouraging. True Christians have nothing to regret

nor be ashamed of. Offereing help to others is not wrong.

There are many perspectives on the return of Jesus Christ. The New Testaments seems to predict the return of Two Messiahs BOTH of whom both claim to be Jesus Christ.

The first Messiah who returns to help those who believe in Him actually does not come to Earth. His feet do NOT touch Jerusalem at that point in time. That first Messiah calls his followers (Christ-followers) to Him, and they are caught up or meet Jesus Christ in the air, where their time with God starts at that moment.

The second Messiah is the one who announces that “He” is the one who has returned to Earth to establish His Kingdom. He establishes a Temple in the location of the Dome of the Rock [Temple Mount] in Jerusalem, also re-institutes the jewish sacrifices of the Old Testament, and proclaims that He is going to rule on Earth. Only this Messiah who will call himself “Christ” will be a false Messiah, in other words the False Christ, the Wrong Christ.

During this time, Christians believe that they are to continue to be kind to their friends and neighbors, whether those neighbors and friends are Christians or Moslems or Hindus or anything else. This remains true in the End Times.

In the End Times according to Christianity, Christians are mostly the observers of the greatness of God, explaining to those who want to know, what is taking place in the world and why these things are happening.

In every generation of humans, there are many who claim that they WANT to live in a world without God. For that reason , God is going to give them what they want. Those people will have **1)** a world without God, but where **2)** a false Messiah arrives claiming to be Christ, and only an understanding of accurate Christianity will be able to help and show those people how to have Eternal Life.

The false Messiah comes onto the world stage and exercises power and dominion [over the entire world], ruling from the geographic location of the Ancient Roman Empire.

The false Messiah (obviously) denies that he is false, and institutes a system of global economic domination of a global economic system of money.

That money is a “symbolic” currency. As Christians today understand this, the currency of the False messiah is not based on Gold or Silver.

The currency that the False messiah establishes is “cashless”. It does not require paper currency. In fact, the new currency will be global, and it is expected to be cashless, without actual currency.

But it will be based on banking principles in the West, and this False Messiah will cause those who are jewish to believe that their Messiah has returned. Like much of the rest of the world, many will be deceived by the False Messiah who will accomplish many miracles and will institute his system of global economic domination.

The False Messiah will cause that the entire world and governmental structure will cause the implementation of his false economic system of currency.

That economic system is a system of global dominance and global slavery. The global bankers will endorse this plan, believing that they will reap even greater profits than they currently do based on their system of unjust usury.

This global currency will depend on computers to work, and computers will be used to keep records of all economic transactions all over the world. This will be a closed economic system, one that can only be used by those who have accepted the false currency of the False Messiah.

The False Messiah will cause each person to be obligated to accept to use the new currency, and each individual will be required to give homage, or attention, or reverence or adoration or some kind of worship, or allegiance or loyalty to the false messiah, in order to be able to use the new cashless currency.

The new cashless currency will have one feature that those “who have wisdom” will recognize: the new

cashless system in order to be used will require each human to have a particular mark or “identifier” or system of individual identification for each and every single separate person on the planet.

That may seem impossible. But even now, there are millions and billions of computer records that are kept on the populations of all nations that are already using modern banking. Therefore it is not difficult to understand that keeping track of 7 billion humans around the world is not anything that is difficult, even at this moment.

This system may seem impossible to establish especially for those not familiar with the details of power inside the European Union or the West. But then if all of this is only fiction, then it should not harm anyone to read this, and then prove many years from now that all of these concerns were false.

The new cashless system will incorporate a number within itself, as part of its numbering system. That number has been identified and predicted for two thousand years: it is the number “six hundred and sixty six” or 666.

That may seem impossible, but actually this number is already used as a primary tracking number within the computer inventory systems of the world, long before you have read these few pages.

The number is already incorporated in almost all goods and products that are sold around the world: the

number is within something called the Bar Code that can be found on all products for sale around the world.

Please remember that in order for all of this to be significant, it must be part of an economic system that requires each human to receive or accept their own numbering on their right hand or their forehead. The mark could be visible, but it is likely to be invisible to the eyes, but visible to machines, scanners and computers.

This bar code has a formal name: it is called the UPC or Universal Product Code.

An individual UPC number is assigned to each physical product that is sold on this planet. The UPC or Universal Product Code already does incorporate that number 666 in all products.

The lines [vertical lines] and the spacing between them, and the lines themselves, their own symmetry determine the numbers and how those lines [the UPC bar code] are read or scanned by the computers used today.

The UPC has 666 built within it, and it is simply the two long lines on the **left** of the bar code, the two long lines on the **right** of the bar code, and the two long lines in the **middle** of the bar code. The two long lines on the left are read by computers and scanners as the number “six” [6], and so are the two long lines in the middle and the right side. Together, they form a part of the bar code that in fact is 6 - 6 - 6 or six hundred and sixty six.

Well it will not take long for some to dispute this. Even some theologians have taken to dispute the disclosure of the number 666, suggesting instead that the correct number to watch for prophetically is not 666 but 616.

That is simply foolishness and a distraction. When this economic system is implemented, one of the signs that will accompany this will be the leaders of all faiths and all religions who will falsely state that there is no problem and no risk in accepting the mark of the slave, the mark of those who accept to worship the False Messiah.

These events were discussed a long time ago in the Old Testament book of Daniel, and in the Final and last book of the New Testament which is also called the Revelation of the Apostle Saint John, or simply "Revelation".

The Apostle John was the last living apostle of Jesus Christ. He lived until around the year 95 A.D. and he is the one who taught the early church and the early Christians which books of the Bible were written by his fellow Apostles (and remember he wrote five books of the New Testament himself, the gospel of John, the small Epistles of 1 John, 2 John and 3 John, and the book of Revelation), and could be used and trusted.

The early Christians knew which books were to be included in the Bible and which books were not.

A modern book has explained much of this. It was simply called “ *Jesus is coming* ” and was written by W.E.B Blackstone.

It is easy to dismiss Christians as zionists. (Not all Christians are zionists in anycase). [and obviously, being pro-jewish is NOT the same thing as being in favor of the official government of israel. And one can be a Christian and desire good for **both** Jews and Arabs]. But Christian Zionists are not perceived friends of the jews when they are warning the Jews, even about their Jewish state, that the Messiah who comes to tell them that he is their Messiah, will be the False Messiah.

The Ancient Book of Daniel is in the Old Testament. It must be read alongside the New Testament book of Revelation, in order to give understanding to those who want to understand prophecy and the events predicted in the End Times or the End of this Age.

Christians understand that God is the one who is God, and He brings about the End Times because the planet does not belong to itself. The planet does not belong to Humans, or to the false [demonic] beings who pretend to come from other planets.

The planet belongs to God and He is the one who causes everyone rich and poor, to understand through the events in the End of Days, that God is serious about being God, and humans do not have much time to get their own life in order, and to give an account to God who is going to return and require that account of each Human, on a personal and individual basis.

That task is so impossible to understand that all that humans can do is understand and come to God, with the understanding that God may or may not require their sacrifice, but He does require those who seek Him to read and understand and follow the words and doctrines of Jesus Christ as explained in the New Testament. [The Gospel of John is a good place to start].

All those who have come before can do, is leave a few things around, for those who will be left to try to understand these events in a very short period of time.

The literal understanding of the Times of the End is that they will last seven years, and that much of humanity will perish during that time through a variety of catastrophes and disasters, all of which God refuses to stop for a planet that has been saying that they do not need Him anymore.

If they do not need Him, then they should not complain when these events occur. If they Do need God, then they should be honest enough to admit this, try to find God, pray to find God and that they will not be deceived and that God would help them to find Him.

The economic system that requires a mark may have a different formulation for the number 666. It may stay the same as it is now, or it may change. But at this current time, no one is [yet] required to have this mark personally on their mark or forehead, though if the dollar dies or is replaced by a new currency, the new currency may be the one that is either an interim

currency, or the new currency of the mark, to be used only by those who accepted to be marked [electronically branded], so they can then use their mark along with the mark of the new economic system.

A “beast” is a monster, but one that at the same time is usually both 1) ferocious and \ 2) evil in addition to being overpowering and strong.

The new economic system will be ferocious and overpowering. It will be directed by the False Messiah and the Beast. (There are 3 Evil guys described in the book of Revelation). The economic system using the mark, becomes the “mark of the beast”, because of two factors:

- 1) the one who runs and directs the system is a beast who is ruled by Evil and by Satan
- 2) the economic system of the mark of the beast takes on those characteristics of the beast also.

[the system for those who refuse to go along will not be kind nor tolerant, but more likely a combination of the worst of the roman empire, the worst of stalinist soviet communist USSR, and the worst of the the time under Hitler.]

It will be impossible to buy anything without the mark of the beast. Most likely, it may start out as optional and quickly become mandatory. As soon as the economic mark will be made mandatory, it will become a crime of life or death to try to conduct economic transactions without the official government

permission, from the millions and millions of people who have foolishly already decided to consent to accept the mark. It will also be a capital crime to help or assist anyone who would refuse to accept the mark. Therefore the system of the beast will prevent neutrality: it will prevent people from having the choice of being able to “not make a choice”. For that reason, all humans will chose, and then God will classify each person according to the choice that they have made, that choice having Eternal consequences.

You can be assured that there will be billion dollar contracts by public relations firms to convince you that accepting your individual mark on your right hand or forehead will help you, will save civilization, will help mother earth, will help us all work collectively, will allow to work, and oh yes, would allow you, incidentally to be able to buy food to eat.

The book of Revelation says those who accept the mark undergo a “deception”, the implication being that those who accept the mark are spiritually deceived into acceptance of the upside-down universe: where evil is viewed as good, and good is viewed as evil. At that point, the new Messiah would be perceived as real and genuine by those who have accepted the mark, until later on when they will realize that they have been deceived, but at that point it will be impossible for them to change their mind or their commitment to the false Messiah, and this would have Eternal Consequences for them. The time to decide therefore is before that time. Now would probably be a good time, in case these things matter to you, who are reading this.

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death that Jesus Christ paid the price for. (otherwise, sin would be more powerful than Jesus Christ – which is not true).

Sometimes, People have trouble believing in Jesus Christ because of two extremes:

First the extreme that they are *not* sinners (usually, this means that a person has not committed a "serious" sin, such as "murder", but God says that all sins separates us from God , even supposedly-small sins. We – as humans – tend to evaluate sin into more serious and less serious categories, because we do not understand just how serious "small" sin is).

Since we are all sinners, we all have a need for God, in order to have eternal salvation.

Second the extreme that they are *not good enough* for Jesus Christ to save them. This is basically done by those who reject the Free offer of Salvation by Christ Jesus because those people are -literally – unwilling

اسهام اسفار العهد المجددة وعدد اصحابها

الخبيل متى

الاصحاح الاول

اكتاب ميلاد يسوع المسيح ابن داود ابن ابرهيم^{٢٠} ابرهيم ولد اسحق . واسحق ولد يعقوب . وبغفوب ولد بهودا واحونة . ويهودا ولد فارص وزارح من ثاماس . وفارص ولد حصرون . وحصرون ولد ارام . وارام ولد عميناداب . وعميناداب ولد نحشون . ونحشون ولد سلمون . وسلمون ولد بوعز من راحاب . وبوعز ولد عوبيد من راعوث . وعوبيد ولد يسى . ويسى ولد داود الملك . وداود الملك ولد سليمان من التي لاوربا . وسليمان ولد رحبعام . ورحبعام ولد ايها . وايها ولد آسا . وآسا ولد بهوشافاط . وبهوشافاط ولد بورام . وبورام ولد عزّيّا . وعزّيّا ولد يوئام . ويوئام ولد احاز . واحاز ولد حزقيا . وحزقيا ولد منسى . ومنسى ولد آمون . وآمون ولد يوشيا . ويوشيا ولد يكينيا في اخونة عند سبي بابل . وبعد سبي بابل يكينيا ولد شاً لبيشيل . وشاً لبيشيل ولد زربابل . وزربابل ولد ايهود . واهود ولد اليقيم . واليقيم ولد عازور . وعاذور ولد صادوق . وصادوق ولد اخيم . واخيم ولد اليود . وليود ولد اليهعاذر . واليهعاذر ولد متنان . ومتنان ولد يعقوب . ويعقوب ولد يوسف رجل مريم التي ولد منها يسوع الذي يُدعى المسيح^{٢١} . فجُمِعَ الاجيال من ابرهيم الى داود اربعة عشر جيلاً . ومن داود الى سبي بابل اربعة عشر جيلاً . ومن سبي بابل الى المسيح اربعة عشر جيلاً

١٨ اما ولادة يسوع المسيح فكانت هكذا . لما كانت مريم امة مختطوبة ليوسف قبل ان يجتمعوا وُجِدَتْ حبلي من الروح القدس^{٢٢} في يوسف رجُلها اذ كان باراً ولم يشأ ان يشهرها اراد تخليتها سرّاً^{٢٣} . ولكن فيما هو متذكر في هذه الامور اذا ملاك الرب قد ظهر له في حلمٍ فاثلاً يا يوسف ابن داود لا تخف ان تأخذ مريم امرأتك . لأن الذي حُبِلَ به فيها هو من الروح القدس . فستَلِدِ ابناً وتدعوه اسمه يسوع . لانه يخلاص شعبه من خططيتهم^{٢٤} وهذا كله كان لكي يتم ما قبل من الرب بالنبي الفائل .^{٢٥} ههذا العذر اه تحيل وتلد ابناً ويدعون اسمه عمانوئيل الذي تفسيره الله معنا

٢٦ فلما استيقظ يوسف من النوم فعل كما امره ملاك الرب واخذ امرأته^{٢٦} ولم يعرفها حتى ولدت ابتها البكر . ودعها اسمه يسوع

الاصحاح الثاني

١ ولما ولد يسوع في بيت لحم اليهودية في أيام هيرودس الملك اذا مجوس من المشرق قد

كتاب
لیمان نازه
خداوند و راندۀ ما
عیسی مسیح
که از لسان اصلی یونانی
بنارسی
ترجمه کرده
افضل الفضلا المیسیحیه
هنری مارتین کشیس انگلیسی ایست

که در دارالسلطنت لندن محرر و مهندس
باعانت مجمع مشهور به بیبل سوسیتی
کرت سیم بدارطباعه بندۀ کمترین رچارد و اتس
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Scofield had a mind of his own. He was not afraid to study the Word of God, and to find out what it actually said.

That upset some people in his day. That also upsets some people today.

Scofield proclaimed that God actually existed, God actually loved people, God's promises could be trusted, the Bible was accurate, and that prophecies predicted would occur. Maybe to have faith in those things now...is not so hard. Scofield believed in the importance of the Jewish people. Whatever their role is in the final days, it is up to them to understand this. Christians should encourage and offer help when possible.

Scofield reminded Christians of the importance of being Pro-Israel and Pro-Justice, at the time when Many parts of Europe did not yet even have democracies. Many were still monarchies. [The views attributed to Scofield were laid out EARLIER in the book **Jesus is Coming**, by Blackstone ([Free PDF Online](#)) which actually DID explain the Rapture, (ascension) and documented its coming occurrence, not in secret but the standard Rapture view written *in the 1800s - from the Bible, page after page, verse after verse - see for yourself.*].

But Scofield wrote about the importance and legitimacy of Israel, and of the State of Israel, **before** it was re-founded in 1948, as the Bible predicted. When Scofield released this edition, it was only 1917. At that time, World War I was over, World War II had not begun, and the British monarchy was in the process of giving 79% of the Palestine Mandate [promised to Israel] over to the Arabs, which would result in the formation of Jordan, on land promised to Israel. The next Palestinian state (being formed now), will be in the actual Biblical area of Judea, Samaria and Galilee.

Scofield upset people because he believed in the Rapture, and because he believed in the ability of Christians to interpret the Bible **for themselves** with the help of the Holy Spirit. Whatever you believe about the Bible, **You** are responsible for that. So it is important to know what to believe for sure. No one is going to get a pass or be excused, because "I believed it because my bishop told me". Scofield's perspective meant that there was no need for a hierarchy of priests or Cardinals to insist on their "official" interpretation of the Holy Scriptures. Of course, the Roman Church still has a view of the End Times, which favors its princes. It sees itself on earth, navigating through challenging times, helping a "Christ" who is likely to be on the side of forcing all mankind to take the mark on their right hand or forehead, which is Biblically warned against.

The Roman Catholic view of the End Times is one of cooperation with the Globalist super-state. Islam affirms its past worldview often that it may erase Jews and those who do not submit to the Zone-of-Islam. Others religions also have views. They cannot all be right. And they cannot all be reconciled. Only one will be accurate and correct. Those who seek truth and God with **all their Heart**, and ask God to help them, will find it. Scofield did not work by himself. He had the help of other men of God, several of whom were scholars and heads of Seminaries. These days, **few** seminaries advocate an actual rapture, or taking the Bible *literally*, even when it can save their soul. Seminaries have given in to the politics of the dollar, and have much too much at stake in academics, funding, and scholarships. These snares often prevent truth seeking. Be sure that you do not allow yourself, to substitute comfort, for truth.

